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BIOGRAPHY.

MEMOIRS OF MISS SARAH SMITH.

THE subject of the following brief memoir lives in the remembrance of her numerous friends; but the excellence of her character ought to be more extensively known, for its brightness and dignity may attract others to goodness.

She was the daughter of the late Rev. *John Smith*, D. D. professor of ancient languages in Dartmouth College, a man no less eminent for oriental learning, than for piety. She was born at Hanover, (N. H.) April 23, 1789, and died August 17, 1812, in the 24th year of her age.

Having an easy access to books and a taste for reading, she perused, while yet very young, many volumes; but as she afterwards perceived, she read without judgment and with little improvement. To the undisciplined mind of a youth, whose imagination is ardent and whose heart is tender, the wild and affecting scenes of fiction have very powerful attractions. She devoured many novels; but happily at the age of fourteen her reason acquired strength, and the enchantment of romance was in a great degree dissolved. Her reading was now more wisely directed, and her application so

intense, as to prove injurious to her health.

Her letters and her poetical productions, written at the age of fifteen or sixteen, furnish proof, that her mind was much more matured, than is common at that period. With the pencil also she became unusually skilful. She possessed genius and talents; but unless they had been conjoined with the unfading beauties of religion, the remembrance of them would be accompanied with unavailing regret for their perversion. It was her religion, which made her friends look upon her almost as upon an angel, and which gave her peace and triumph, as she went down to the grave.

Although, through the care of pious and faithful parents she was early instructed in the great truths and duties of the Christian religion; yet before she reached the nineteenth year of her life she seems not to have been actuated by the principles and motives, nor to have been cheered with the hopes of the Gospel.

The renovation of the sinful heart is a most interesting and important event; and the redeemed servants of Jesus delight to retrace the steps, by which they have been rescued from perdition.

In January, 1808, Miss Smith being absent from home spent Saturday evening, and a part of the Lord's day, in a manner very remote from the habits of her past life. She was not only destitute of serious thoughts, but so gay and giddy, as to astonish her companions. After returning home, as she was sitting by the fire, she fainted; and falling, was burnt in her neck. On escaping from this danger, she could not but reflect on death, and on her peculiar unfitness to die in a sudden manner, after the giddiness and folly of the past day, during which, as she herself observed, she seemed to be completely given up to sin. Possibly her reflections may be thought by some to be too severe, as her only offence was that of violating the sacred rest of the Lord's day; but the enlightened conscience must speak with disapprobation, when any one of the divine commands is transgressed; and the humble penitent will have no wish to justify or palliate any conduct, which implies a destitution of love to God.

Her life having been spared, when thus imminently exposed, she formed the resolution of devoting it to the service of her God and Preserver. Her serious purposes were strengthened during a long and dangerous illness, which soon followed. For four months she was scarcely able to sit up, or to converse; but in this period her soul held intercourse with heaven. Her iniquities were arrayed before her, and she abhorred them, repenting deeply of her sin in neglecting supremely to love and diligently to obey God. She

felt the want of mercy, and she sought, and, as charity must say, obtained pardon and salvation at the feet of Jesus, so that she beheld the king of terrors without fear or dismay.

There are some, who are filled with terror before they obtain peace. But Miss Smith seems not to have experienced great anxiety respecting her future condition. A taste for excellence was imparted to her, and she could not but hate sin. She was attracted by the love of Jesus, and her soul was the abode of joy. After her recovery, in July she made a visit to her friends in Boston, where she remained until January. The death of her pious and excellent father in April 1809, made a deep impression upon her mind, and soon afterwards she became a member of the church, which had been under his care, thinking it her indispensable duty to avow herself a disciple of her Redeemer, and deploring her neglect in not sooner obeying his explicit command.

The sentiments of religion can be nourished only by divine truth, and by prayer, as the means of obtaining the abiding influence of the Holy Spirit. From her recovery in 1808, until her death, Miss Smith habitually, three times every day, read the Scriptures, and kneeled in prayer to her heavenly Father. Even from the age of sixteen she read much in the Bible, marking the most interesting passages with her pencil, seldom going abroad to spend a night without taking it with her; but now it was her constant companion, and its truths were the joy of her heart, while its benevolent

spirit beamed in her countenance and controlled her conduct.

The world has the idea, that melancholy is the sister of religion; but if the world had known Miss Smith, it would have known one, who seemed to experience continually a joy *unspeakable and full of glory*. It would have perceived, that to have the stings of conscience plucked from the heart, and to possess the assurance of eternal felicity in the future world, cannot destroy the sources of enjoyment in this life; and that benevolence, and piety, and hope, and faith can impart real and permanent happiness.

It is not usual for young ladies to be very accurate and thorough in the investigation of religious subjects. Miss Smith, however, in the summer of 1810, engaged in a very important inquiry respecting the character of Jesus Christ, as revealed in the Scriptures, and the result of her studies was an entire conviction of his Divinity; a conviction, which was at no time shaken, and which gave strength to her hope of salvation by the Redeemer.

In the autumn of this year she went to Springfield, and thence to Boston, where she remained during the winter and spring, being very attentive to religious institutions, and anxious to become more conformed to the image of her Savior.

She returned to Hanover in June 1811 with symptoms of the consumption, and from that period this disease preyed upon her frame until it terminated her mortal life. Delighting in the services of the sanctuary, she was in the habit of repairing to the

house of God, when prudence forbade the probable exposure of her health. But as winter approached, she yielded to the unwelcome necessity of remaining at home. At home, however, she found the presence of that God, *who dwelleth not in temples made with hands*. She seemed now to be persuaded, that her disease would be fatal, and instead of banishing the thought of death, she made it familiar. To her mother she said, "I don't know, that my feelings are right; but I can't *make* death seem otherwise than pleasant."

The winter passed away, and the spring revived the hopes of her friends, and inspired her with some expectations of recovery. But after returning from a short journey in June 1812, she was settled in the opinion, that she must soon die; and she had no desire left but to honor her Redeemer, and do good to her acquaintance by her conversation, and by a peaceful and triumphant death.

Let the giddy and thoughtless, who look upon death with terror, draw near and see how Sarah Smith could converse, and could die.

In the month of July she requested two of her dearest friends to make her grave clothes. Seated by her bedside, she bade them be cheerful, and observed, "that she was going a short journey, and the sight of her clothes made her feel so happy, she could not but cast a wishful thought to the time, when she should put them on." From this time she conversed with all who wished to see her, adapting her conversation with wonderful propriety to their characters, and addressing

them with the energy and eloquence of truth.

One evening, when she was supposed to be dying, she took leave of her mother and kissed her, saying, "It is a sweet kiss; there is *no* bitterness in it." To an acquaintance she said, "you have come to witness the happiest period of my life."

She urged upon a young gentleman, who called one day to see her, the necessity of being prepared to enter the eternal world, and as a motive she reminded him of the example of his dear and excellent mother, and of her many prayers for his salvation.

To another she remarked, that 'it afforded her unspeakable satisfaction to be able to say, that what constituted her present support, peace, and happiness, had been her *chief delight*, when in health.' With earnest solicitude she pointed out to him the infinite importance of acquiring an interest in the merits of the Savior, that he might triumph over death, and alluded to his high responsibility for the manner, in which he improved the opportunities of diffusing good, and promoting the cause of the Redeemer, which, as a physician, might be given him. As he left her, she said, 'I do most earnestly pray, that when you are brought to my situation, you may experience the joy which I feel; and that I may meet you, with all our dear friends, around the throne of God.'

On being asked, if she felt no fear, when she apprehended herself to be dying, she replied; "No. I cannot feel fear. Had I the least shadow of hope in myself, then indeed I should trem-

ble. But I hope to appear clothed in the robe of my Savior's righteousness; and, so clothed, I know I shall be accepted."

She said also, 'I feel that I do not think of my Redeemer as I ought, nor love him as I ought. I feel the coldness, the hardness, the deadness of my heart, and this makes me long to be gone, that I may see Christ as he is, and love him as I ought. I feel the coldness and deadness of my heart so much, that at times I am almost tempted to fear I have deceived myself, and have thought I loved my God and Savior when I did not; but at such times my consolation arises from feeling myself cold and dead to other things, and therefore I must charge it to the weakness of the flesh. I endeavor to look into my evidences. I recall to mind how it was with me, when in health, my delight in prayer, my longings after God, my enjoyment of his ordinances, my desire to promote his cause, and my earnest wish to be delivered from the power as well as from the punishment of sin. Of these I am sure; and I say to myself, these certainly are not natural to an unrenewed heart. Therefore I cannot doubt; but charge my coldness, my deadness to the weakness of the flesh, from which I long, ardently long to be freed. But I await God's time. I am not impatient, but feel full confidence of sufficient support to and through death.'

The following is a specimen of the manner, in which she addressed children. To two little girls, daughters of a friend, she said, 'You have come to see aunt Sarah once more before she dies. Don't be grieved, lit-

the dears; aunt Sarah is very happy; she is going to die, to live with God and Christ. You must die too, sooner or later, and if you wish to die as happy as aunt Sarah, and go and live with God and Christ, you must try to learn to love them. You cannot love God too soon. The younger you are, when you begin to love him, the more he will love you. You are old enough to learn some things about God, and how Christ came and lived in this world, and took little children into his arms, and blessed them. If you would come and live where aunt Sarah is going, you must obey your parents, and constantly pray God to teach you to love him and Christ. If you do, he will teach you, and when you die he will let you live with Him and be happy forever.'

She observed to a friend, 'I am frequently asked, if the things of the world are not lessening in value. I never know how to answer. They seem to think it must be the case. I'm sure for *three years* the world has been as *nothing* to me, and it can't be *less* now.'

At one time she said: 'It gives me no pain to see this body decay; there will be less left for worms; but,' she exultingly exclaimed, 'it will be raised in the likeness of my Savior at the glorious resurrection.'

Two of the domestics being called at her request, she said to one; 'You ought to be careful of yourself; you have a bad cough, and can't tell but it may soon bring you to this situation, in which you see me. I would address myself to both of you. I would tell you how much God

has done for *me*, and that the same fountain is freely opened to *you*. Your souls are of infinite value. You may now secure eternal happiness; but if you refuse, you must be forever miserable. This is a solemn thought! make God your friend, and you will never fear.'

She recommended to her friends more frequent conversation upon religious subjects, saying; 'In company, even when we know all present are professed Christians, we speak of every subject except the most important one. If we felt the subject more *ourselves*, we should not remit our exertions to make *others* feel it.'

In the near prospect of death, she said, that she was 'only going from one company of friends to another,' and 'soon' added she, 'we shall be all together.' The day before she died, on being reminded that her hands were cold, and that this symptom always attended the close of life, she said, 'what a delightful chill that will be!'

In the morning of the last day of her life she requested some one to read in the Bible. When asked, where? She replied, 'Any where in the life of our Savior;—it is all good,—you know *he went about doing good*.' During the forenoon several hymns, by her desire, were sung. In the afternoon, to one of her friends who was deeply affected, she said, 'Dear girl, don't be grieved; in a few hours I shall be happy with my dear Redeemer. Dear girl, remember your God while young, and we shall meet again far from this world of trouble. Heaven bless you.'

About ten o'clock she repeated twice, 'Come, Lord Jesus, come quickly!' Soon after she said, 'a little while,—a little while;' meaning, as was supposed, that her friends would soon follow her. About eleven she uttered her last words, "Come, Lord Jesus;—Come—come quickly! Blessed—" She then fell asleep in Jesus.

It is not in the power of language to depict the faith, the hope, the joy, the triumph, which beam in the eye of the dying Christian.

The peaceful and happy death of Sarah Smith is less extraordinary, than the energy of her benevolent feelings for a few weeks previously to her death. Intent on doing good, anxious especially to make an impression on those, who were regardless of the concerns of a better world, she forgot her weakness and conversed incessantly with a tenderness, prudence, force, and eloquence, seldom equalled by a person in her situation, and which astonished all, who heard her. Happily, her remaining parent, superior to the fears and anxieties of a mother, encour-

aged these sublime and final efforts of Christian piety, the good effects of which are known only to Him, who strengthened the dying saint.

Miss Smith left many devotional writings of peculiar excellence.

Of her genius and taste the following piece of poetry is a specimen.

Written in November, 1811.

When autumn winds are rising high,
I love to listen mournfully,
And fancy Nature cries aloud,
Wooing her cold, funereal shroud,
Sighing to veil her pallid breast,
Beneath the white and dazzling vest.
No wreath adorns her naked head,
To sullen skies her arms are spread;
She sees the cloudy wing on high;
'Tis dark November rushing by.
He stays not in his rude career,
But mocks her hope with brow severe.
Fair suppliant! for I eal thee fair,
Though gem nor blossom thou dost wear;
Stay yet a little and the boon
So long withheld shall be thy own.
'Stay yet a little'—Solemn thought
From Fancy's lip the sound has caught;—
There is a drapery of death,
No mockery of Fancy's breath;
Hid in the future's doubtful gloom,
It waits the tenant of the tomb.
Hail, spotless robe! Thy peaceful fold
Lies quiet on the bosom cold,
When strife within is sweetly o'er,
And the dread warfare pains no more.

MISCELLANEOUS.

CHRISTIANITY IN INDIA.

THE following Address was written by the well-known ROBERT HALL, one of the ablest and most eloquent writers of modern times, and extensively circulated in Great Britain while the momentous question, whether teachers of Christianity should be suffered to labor without embarrassment in India, was pending before the British Parliament. This question has been favorably decided; but it is still proper to fix our attention deliberately on the subject.

ED. PAN.

AN ADDRESS TO THE PUBLIC ON AN IMPORTANT SUBJECT, CON- NECTED WITH THE RENEWAL OF THE CHARTER OF THE EAST INDIA COMPANY.

As the subject of the renewal of the Charter of the East India Company is shortly to come before Parliament, with a view to final decision, it is presumed that it will not be deemed im-

pertinent to invite the attention of the Legislature to a particular connected with that subject, which is judged of high importance. The point to which we refer, respects the propriety of inserting a clause in the new Charter, authorizing the peaceable dissemination of Christian principles in India. For want of such a provision, the Missionaries who have lately visited that country have been under the necessity of going thither by the circuitous rout of America, besides meeting with considerable obstructions in their attempts to settle, and being exposed to much vexation and interruption, in their quiet efforts to plant the Christian faith. It must surely be considered as an extraordinary fact, that in a country under the government of a people professing Christianity, that religion should be the only one that is discountenanced and discouraged.

That the most complete toleration should be extended to the various modes of religious belief prevailing in those remote dependencies of our empire, and that none of the inhabitants should be subjected to the slightest inconvenience on account of their adherence to the religious system of their forefathers, is readily admitted; nor would any event give more serious concern to the writer of this paper, than an interference with that right of private judgment, which he deems an inalienable prerogative of human nature. But for a Christian nation to give a decided preference to polytheism and idolatry by prohibiting the dissemination of a purer faith, and thus to employ its powers

in suppressing the truth, and prolonging the existence of the most degrading and deplorable superstitions, is a conduct equally repugnant to the dictates of religion, and the maxims of sound policy. To oppose by force the propagation of revealed truth, from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion.

If Christianity be a communication from heaven, to oppose its extension is *to fight against God*; an impiety which, under every possible combination of circumstances, must expect a severe rebuke; but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct; we have no precedent of a people prohibiting a propagation of their own faith; a species of intolerance exposed not only to the objections which lie in common against all restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness on the ruling powers by the virtual confession it includes, that they have either no religion, or a religion of which they are ashamed. As the equality of all religions, the distinguishing tenet of deism, is equally repugnant to the dictates of reason, and the oracles of truth, so it is ill calculated to conciliate the esteem of Eastern nations, on whom it can have no other effect than to desecrate the British name, by depriving

it of that veneration which nature, unsophisticated by impiety, has inseparably connected with sentiments of religious belief. Powerfully impressed as they are with religious principles and prejudices, however erroneous, we can scarcely adopt a more effectual expedient for securing their contempt and abhorrence, than an avowed indifference to whatever concerns that momentous subject.

It is an undeniable fact, that no description of persons have been so popular in India, as the men who have exerted themselves with the most steady and persevering zeal in the dissemination of Christian principles; of which we have a striking example in the excellent Schwartz, for many years a Missionary on the coast of Coromandel, who, by his wise and benevolent conduct, rendered, on various occasions, the most essential service to the British interests, and became the object of enthusiastic attachment of the natives.*

The attempt to propagate Christianity in India is not a new experiment; it has been now tried for more than a century: it received the warmest support of George the First of illustrious memory, as well of the then Archbishop of Canterbury; and in the hands of Zeigenbalgus, and his successors, was crowned with distinguished success.† Similar attempts have been more recently made in Bengal, and the adjacent provinces; and several

* See the Reports of the Society for promoting Christian Knowledge, at Bartlett's Buildings.

† See the excellent Letters from his Majesty and the Archbishop, addressed to Zeigenbalgus, in Buchanan's Ecclesiastical Researches.

Christian societies have been planted by the labors of Missionaries in that part of India. It deserves particular attention, that no inconvenience, not even the slightest, has arisen from these enterprises; and that whatever agitation has been witnessed among the natives at different times, the propagation of Christianity has never been the cause, nor even the pretext.—

When intelligence of the insurrection of Vellore reached England, there were not wanting persons who endeavored to ascribe that event to the jealousy and uneasiness excited by the efforts of Missionaries; but no attempt could be more unsuccessful, since, in the course of a most accurate investigation of the circumstances connected with that calamity, we have it, on the authority of Lord Teignmouth, that not even the name of a Missionary was mentioned. That event arose from causes totally distinct. Thus have we the experience of more than a century to justify the conclusion, that nothing is to be feared for the tranquillity of India from the operations of Missionaries, subject as they must ever be, to the control of the constituted authorities. The number of natives who profess Christianity is not small or inconsiderable. The disciples of Schwartz and his successors, on the Eastern side of the peninsula, amount to fifty thousand; and the Syrian Christians, on the coast of Malabar, to several hundred thousands; the greater part of them converted from the Bramins, and the higher classes. They have subsisted there from the fifth century, are in possession of

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119 churches, some of them sumptuous and splendid edifices; and their superior elevation of character and purity of manners are attested, on the most respectable authority, to be such as the possession of Christian faith might be expected to inspire.* In addition to this, translations of the New Testament, in almost all the vernacular dialects of India, have been recently circulated, and a considerable number of the natives are assiduously and constantly employed in preaching the Gospel; so that it is too late to think of checking its career: the possession it has taken of the public mind will necessarily render all such attempts impracticable. The only question which remains to be decided, is, whether its farther propagation shall be left solely in the hands of natives, or whether intelligent and respectable Europeans may be allowed to superintend its movements, who come more immediately in contact with the British government, and on whose experience and prudence greater confidence may be reposed. The good seed having struck its root too deep ever to be extirpated, the only alternative is, either to leave it to its spontaneous growth, aided by the labor of Hindoos, or place it under a more skilful and enlightened cultivation.

Though strangers to the theory, the inhabitants of Hindostan have been long familiarized to the practice of toleration. - In no part of the world is there a greater variety of sects, or more contrariety in the modes of re-

ligious belief, subsisting without the slightest disturbance: even the grand division of the natives into Hindoos and Mahometans has continued for ages, without interruption to the public harmony.

But if nothing is to be feared from the dissemination of Christian principles in India, the advantages resulting from such a measure, whether we consult the interest of the natives, or our own, are too obvious to require to be enumerated, and too important to be overlooked. With respect to its aspect on the natives, will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, wherever it prevails, never fails to perfect whatever is good, and to correct whatever is evil in the human constitution; and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honor, which distinguish it so advantageously in a comparison with Asiatic nations. The prevalence of Christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world; let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of future prospects, it may be safely affirmed, that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the

* See the interesting narrative of Dr. Buchanan's visit to the Syrian Christians, in the *Eccles. Researches*.

human intellect, and necessarily to prevent the operations of reason from reaching their true maturity and perfection. Where Christianity prevails, mankind are every where progressive; it communicates that just manner of thinking upon the most important subjects, which, extending its influence from thence to every department of speculative and moral truth, inspires a freedom of inquiry and elevation of sentiment, which raises the disciples of Revelation immeasurably above the level of unassisted nature.

The Hindoo superstition is characterized by a puerile extravagance of conception, as hostile to the cultivation of reason, as the enormity of its practices is revolting to humanity. It oppresses the former by its gigantic absurdities: it extinguishes the latter by the cruelty of its rites. The annual destruction of female infants in Guzarat and Kutch is estimated at fifteen or twenty thousand.* Till lately, it had been the custom from time immemorial to immolate at the island of Saugor, and at other places esteemed holy, on the banks of the Ganges, human victims, or destroy them by sharks. From a late investigation, it appears that the number of women who sacrifice themselves on the funeral pile of their husbands, within thirty miles of Calcutta, are, on an average, upwards of two hundred.† A multitude of courtezans are uniformly attached to the principal temples; and the most obscene symbols exhibited

to inflame the passions of their votaries.‡

While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a radical cure?

The base venality, together with the spirit of artifice and intrigue which distinguish the natives of Hindostan, have rendered it the theatre of perpetual revolutions, robbed its native governments of every principle of stability, and rendered poisonings, assassinations, and treachery, expedients so constantly resorted to by the parties in conflict, that it is impossible to peruse its history without shuddering. To affirm there is nothing in their superstitions calculated to correct these vices is saying little, when, in fact, they derive a powerful sanction from the maxims of their religion, and from the character of their gods. There is not one of their deities portrayed in their Shasters whose moral character is tolerably correct. How much Christianity is wanted to exalt the sentiments and purify the principles of this corrupt and effeminate race, is too obvious to need to be insisted on.

That their conversion is practicable is ascertained beyond controversy by the success which has already attended the experiment; that no apprehen-

* See Moore's Hindoo Infanticide.

† See Buchanan's Memoir, appendix.

‡ See Sonnerat's Voyage aux Indes et a la Chine, p. 219.

sions are to be entertained for the permanence of British power in consequence of the attempt is manifest from experience: that to consult the welfare of the subject is the first duty of the sovereign, and the chief distinction betwixt the exercise of legitimate authority, and the operations of lawless tyranny, will not be disputed in an enlightened age; and that the Christian religion is the greatest blessing we have received, the most precious boon we can bestow, none but infidels will deny. It surely will not be asserted, that we are under less obligation to communicate a good, because that good may be traced to the immediate interposition of heaven, or because it contains the seed and germ of eternal felicity. He who believes the Bible must know, that the heathen are to be given to Christ for his inheritance, the uttermost parts of the earth for his possession, and that therefore *to forbid his being preached to the Gentiles that they may be saved*, is an attempt to contravene the purposes of the Most High, equally impotent and presumptuous. *Let the potsherds strive against the potsherds of the earth, but woe unto him who striveth with his Maker.* Such a conduct persevered in, must infallibly draw down the judgments of God on the people to whose infatuated counsels it is to be ascribed. Whoever considers the aspect of the times, must be invincibly prejudiced not to discern the symptoms of a peculiar crisis, the distinguishing features of which are, the rapid subversion of human institutions, and the advancement

of the kingdom of God. *The stone cut out without hands has already fallen upon the image, and made it like the chaff of the summer threshing-floor:* the next event we are to look for in the order of Providence, is its enlarging itself, *till it becomes a great mountain and fills the whole earth.* If there ever was a period when the propagation of the true religion might be resisted with impunity, that period is past; and the Master of the Universe is now addressing the greatest potentates in the language of an ancient oracle:—"Be wise now ye kings, be instructed ye judges of the earth." Encompassed as we are with the awful tokens of a presiding and avenging Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by their roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career, in spite of the efforts of human policy, which must either yield their co-operation, or be broken by its force.

All that is desired, on this occasion, is simply that the word of God may be permitted to have free course. Whether it is consistent with sound policy for the British government to employ any part of its resources in aid of the cause of Christianity in India, is a question it is not necessary to discuss; while its friends confine their views to a simple toleration, and request merely that its teachers may not be harrassed or impeded in their attempts to communicate instruction to the natives. Before

such a liberty can be withheld, the principles of toleration must be abandoned; nor will it be practicable to withhold it without exciting a sanguinary persecution, while men are to be found who will eagerly embrace the crown of martyrdom rather than relinquish the performance of what appears to them a high and awful duty. And what a spectacle will it exhibit, for a Christian government to employ force in the support of idolatry, and the suppression of the true religion.

Instead of dwelling on the necessary effects of such a measure, let us consider for a moment the beneficial consequences likely to result from an opposite mode of conduct. On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develop her resources, and philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary, be less certain, or less important. The possession of the same religion will occasion such an approximation of the habits and sentiments of the native to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsists betwixt the sovereign and the subject;—while objects adored by the one are held in contempt and abhorrence by the

other, they may be artificially connected; it is impossible they should be united; it is rather a juxta-position of inanimate parts than an union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: a strained and unnatural position, in which things are held contrary to their native bent: authority, under such circumstances, is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states have successively held dominion in India, where all has been submitted to the arbitration of the sword; where, the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendancy, none a firm and tranquil possession. In order to obviate the mischiefs arising from such a state of things, it is extremely desirable, providing it be practicable, to impart to our subjects in the East some principle which shall draw them into closer contact with the ruling power; and what principle equally operative and efficient with the possession of a common religion? Though the universal diffusion of Christianity over India will probably be a work of time, its influence in strengthening the social compact by augmenting the attachment of the natives, will be uniformly progressive; and while external tranquillity is secured by the superiority of our policy and our arms, we shall every year be making our way into

their hearts: we shall be establishing an interior dominion, and may confidently reckon on the unshaken fidelity of every Christian convert. This is not mere conjecture: for in all the trying vicissitudes experienced by the British interests in India, the Hindoo Christians have invariably approved themselves our firmest friends and abettors.

Though the writer of this is afraid of being tedious, there is another consideration connected with the present subject, which he deems of too much importance not to be mentioned. The possession of India, it is well known is an object to which our enemies are looking with eager desire; accompanied with malignant jealousy at that splendor which the vastness of our oriental empire confers on the British name and character. No efforts will they deem too great, no sacrifices too expensive, to rob us of so bright a jewel. What events may arise hereafter to facilitate the accomplishment of their wishes, it is beyond the power of human sagacity to conjecture; one thing is certain, that nothing will oppose a more formidable obstacle to their designs than the diffusion of Christianity. They who have received that inestimable blessing, will infallibly cling with ardor to the people to whom they are indebted for it. They will feel more than a natural affection to the country, which has opened to them the prospect of immortality, and nourished them with the bread of life. In all the struggles to retain or to acquire dominion in the East, the Christian portion of the population will, to a man, be the zealous partisans

of Great Britain; a firm and immoveable band, whose devoted attachment will in some measure compensate for their inferiority of number. In this species of policy too, in this most unexceptionable mode of conciliating esteem, we shall have nothing to apprehend from the intrigues of our rivals, who are equally indisposed and disqualified to engage in such an enterprise.

If we consider what may be the probable intention of Providence in opening so extensive a communication betwixt Europe and the most ancient seats of idolatry, and more especially of subjecting such immense territories in the East to the British power, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion.

Our acquisition of power there has been so rapid, so extensive and so disproportioned to the limits of our native empire, that there are few events in which the interposition of Providence may be more distinctly traced. From the possession of a few forts in different parts of the coast, which we were permitted to erect for the protection of our commerce, we have risen, in the course of less than half a century, to a summit of power, whence we exert a direct dominion over fifty millions, and a paramount influence over a hundred millions of men. By an astonishing train of events, a large portion of the population of the oriental world has been subjected to the dominion of an Island placed in the extremities of the West of Europe. Kingdoms have fallen after king-

doms, and provinces after provinces, with a rapidity which resembles the incidents of a romance rather than the accustomed order of political events. It is remarkable, too, that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan idolatry; forming an intimate connexion betwixt the most enlightened of Christian nations, and the victims of the most inveterate and deplorable system of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high and awful a pre-eminence.

It is certainly not to be ascribed to a blind predilection, which aims at no higher object than to gratify ambition, by extending the power, and augmenting the grandeur of Great Britain, a motive too puerile to satisfy the requisitions of human reason, much more to limit the views of an eternal mind.

The possession of sovereignty over extensive kingdoms is a sacred trust, for which nations are not less responsible than individuals; a delegation from the supreme fountain of power; and as the unalterable laws of nature forbid us to confound men with things, or to forget the reciprocal obligations subsisting betwixt the sovereign and the subject, we can scarcely be guilty of a greater crime than to consider the latter as merely subservient to the interests of the former. Every individual of the immense population sub-

jected to our sway, has claims on our justice and benevolence which we cannot with impunity neglect: the wants and sufferings of every individual utter a voice which goes to the heart of humanity. In return for their allegiance we owe them protection and instruction, together with every effort to meliorate their condition and improve their character. It is but fair to acknowledge, that we have not been wholly insensible to these claims, and that the extension of our power has been hitherto highly beneficial. But why, in the series of improvements, has Christianity been neglected? Why has the communication of the greatest good we have to bestow, been hitherto fettered and restrained; and while every modification of idolatry, not excepting the bloody and obscene orgies of Juggernaut, have received support, has every attempt to instruct the natives in the things which belong to their peace, been suppressed or discountenanced? It will surely appear surprising to posterity, that a nation, glorying in the purity of their faith as one of its highest distinctions, should suffer its transactions in the East to be characterized by the spirit of infidelity, as though they imagined the foundations of empire could only be laid in apostasy and impiety; at a moment, too, when Europe, convulsed to its centre, beholds these frantic nations swept with the besom of destruction. Their astonishment will be the more excited, when they compare our conduct in this instance with the unprecedented exertions we are making for the diffusion of religious

knowledge in other directions; with the operations of the Bible Society, which, formed for the sole purpose of conveying the oracles of God to all quarters, has risen to an importance that entitles it to be regarded as a national concern; where statesmen, nobles, and prelates, have enrolled their names, emulous of the honor of advancing to the utmost the noble design of the institution; with the Bartlett's Buildings Society, employed for upwards of a century in attempts to convert the natives of Hindostan, which includes in the list of its members every bishop, and every dignified ecclesiastic in the realm; with the numerous translations going on in all the dialects of the East, to which the learned, both in Europe and in Asia, are looking with eager expectation. When posterity compare the conduct we are reprobating with these facts, how great their astonishment, to find the piety of the nation has suffered itself to lie prostrate at the feet of a few individuals, the open or disguised enemies of the faith of Jesus!

It is impossible, in connexion with the circumstances to which we have adverted, to mistake the real sentiments of the British nation, or not to perceive that the illustrious associations already mentioned are entitled, on a question of this nature, to be considered as its genuine and legitimate organ.

It ought never to be forgotten, in the consideration of this subject, that it is inseparably connected with liberty of conscience. Religious toleration implies not merely the freedom of thought, which no human

power can restrain, and which equally subsists under the most tyrannical and the most enlightened governments; it comprehends, also, the freedom of communication, and the right of discussion, within the limits of sober and dispassionate argument. He who is impressed with a conviction of the importance of the Christian verities, it is reasonable to suppose, will be anxious to communicate them: he will probably feel as St. Paul did in a similar situation, whose spirit was stirred within him when he beheld the city of Athens wholly given up to idolatry: he may be touched with so strong a commiseration for the victims of religious imposture, and so powerful a sense of the duty of attempting to correct it, as to be ready to adopt the language employed on another occasion—"We cannot but speak the things which we have seen and heard."

None but the determined enemy of truth and decency will deny that such a state of mind is possible, or that it is more allied to virtue than to vice. If, at this juncture, a superior power interposes, and says, You shall not impart your conviction, however strong; you shall not attempt to dispel delusions the most gross, or correct enormities the most flagrant, though no other means are thought of but calm expostulation and argument, in what, I would ask, does such an interference differ from persecution? Here is conscience on one side, an enlightened conscience, as all Christians must confess, and force on the other, which is precisely the position in which things are placed by every instance of persecution.

If Christianity was ever persecuted; if the martyrologies of all times and nations are not to be exploded as mere fiction and romance, this is persecution, and persecution of a most malignant complexion, being inflicted for the support of a system we detest, on the teachers of that religion by which we expect to be saved. Here is a people, indignant posterity will exclaim, who profess subjection to the Savior of the world, and who hold in their hands the oracles which foretell the universal extension of his kingdom, who yet make it a crime to breathe his name in pagan lands, and employ their power to fence out the scene of his future triumphs, and render it, as far as possible, inaccessible to his religion. Admirable successors of the Constantines and the Charlemagnes of a former age! Faithful stewards of the manifold gifts of God!

When the parallel betwixt the conduct of modern missionaries and the first preachers of the Gospel is insisted on, it is usual to attempt to annul the conclusion deduced from the comparison, by remarking that the latter were possessed of miraculous powers, to which the former make no pretensions. That this circumstance occasions a real disparity in the means of insuring success will be readily acknowledged; but that it makes any difference whatever in the right of imparting instruction, will not hastily be conceded. Had such supernatural interpositions never accompanied the publication of the Gospel, it had wanted its credentials, and been essentially defective in the proof of its divine origination. It was

necessary for a new dispensation, when first ushered into the world, to be accompanied with a direct appeal to the senses, with the visible signatures of a divine hand; and it is the glory of our holy religion to possess them in a variety and splendor that astonished mankind, and laid a foundation for the faith and obedience of all succeeding ages. At its *entrance* such an economy was requisite to prepare the way. But when these miraculous occurrences, after enduring the severest scrutiny, under circumstances the most favorable to impartial investigation, were committed to writing, and formed a compact body of external evidences; when the supernatural origin of the Christian faith had taken its place amongst the most indubitable of recorded facts, it was no longer necessary to be continually repeating the same proofs; nor consistent with the majesty of Heaven, to be ever laying the foundation afresh. It was time to assume the truth of religion as a thing proved.

As we were none of us eyewitnesses of the miracles wrought in the primitive ages, but rest our belief on historical documents, it is not impossible, as far as the truth of Christianity is concerned, to lay open to pagans the sources of our conviction, and by that means to place them in nearly the same situation with ourselves; to say nothing of that internal evidence which *commends itself to every man's conscience in the sight of God*. This is actually the mode in which the light of Revelation has been chiefly diffused since the cessation of miraculous gifts; which, in the

opinion of some, terminated with the apostles, in the judgment of others, were continued through the three first centuries, but are universally allowed to have ceased long before the conversion of the northern and western parts of Europe. Did the disciples of St. Columba, who spread Christianity through the German provinces on the Baltic, through the kingdoms of Sweden, Norway, and Denmark, owe their success to miraculous powers? Did St. Austin and his associates, who laid the foundations of the present religious establishments, make such pretensions?

To demand miracles in order to justify the propagation of Christianity in pagan countries, is to attribute to it a state of perpetual weakness and pupilage: it is to cancel all that is past, to accuse the most illustrious missionaries of enthusiasm, and the faith of our forefathers of folly and credulity. The principle we are attempting to expose, not content with inflicting a stigma on a particular sect or party, involves the whole Christian community established in these realms, in the foul reproach of being the illegitimate offspring of fanaticism, or imposture. It is only necessary for us to place ourselves in imagination at that period when the foundation of the Church was laid in this and in other European countries, to perceive that the same objections, which are made to the present efforts of missionaries, apply with equal force to those that are past. They who first exhibited the mystery of the cross to the view of our rude ancestors, were

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equally destitute of miraculous powers with ourselves. But they felt the power of the world to come: they were deeply impressed with the dignity and excellence of the Christian dispensation, and touched with a passionate regard for the honor of God and the salvation of souls. These were the motives which impelled them forward; these the weapons of their warfare. The ridicule attempted to be poured on men of the same principles and character, engaged in the same object, is, in fact, reflected on these their predecessors, and is precisely a repetition of the conduct of the stupid and impenitent Jews, who honored the memory, and built the sepulchres of departed, while they were imbruing their hands in the blood of living prophets. We collect, with eager veneration, the names and achievements of the first heralds of the Gospel; we dwell with exultation on the heroic fortitude they displayed in encountering the opposition of fierce barbarians, amidst their efforts to reclaim them from a sanguinary superstition, and to imbue their minds with the principles of an enlightened piety. We look up to them as to a superior order of beings, and in the character of the instructors of our species in the sublimest lessons, consider them entitled to a distinction above all Greek, above all Roman fame; yet, with ineffable absurdity, and a most despicable littleness of mind, if it pleases Providence, at distant intervals, to raise up a few congenial spirits, we are prepared to treat them with levity and scorn. It is the misfortune of some men

to labor under an incapacity of discerning living worth;—a sort of moral virtuosi, who form their estimate of characters, as the antiquarian of coins, by the rust of antiquity.

I would not be understood, in the remarks made on this part of the subject, to explode the expectation of the renewal of miraculous agency; which some of the most able and learned divines have unquestionably formed from a close inspection of the prophetic oracles. The inference I would wish to establish is simply this, that we are not justified in neglecting those means of propagating the truth which we already possess, by the absence of higher succor; and that it would ill become the Christian world to abandon the attempts to convert the inhabitants of pagan countries, in deference to the clamors of men, who demand miracles merely because they believe they will not be vouchsafed, and decry the ordinary methods of procedure, because they are within our reach, and have already, in innumerable instances, been crowned with success. To such the language of the prophet Amos may be addressed with propriety:—*Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*

For the Panoplist.

ON SLANDER.

To slander is to accuse a person falsely. A portion of the criminality of slander rests on him, who, with a bad intention, publishes

faults, of which a person is really guilty. Slander is generally perpetrated in the absence of the accused party, and with a view to lower him in the opinion of those, who are present. This evil practice savors much of the corrupt heart, whence it springs: it appears to be nothing better than hatred of the persons, or envy of the characters, talents, or possessions, of those against whom it is directed.

The slanderer seldom avows his real motives; but often conceals them under professions of regard for the persons of whom he speaks, and of sorrow for what he alleges against them. He may utter his calumny, with a deep sigh, a grave countenance, and with a low and deliberate whisper: to which he may add a hope, that the report is not true, and a request that it may be kept secret: while he will tell the very same to a second, a third, a fourth, and perhaps to a dozen others; hoping thus to increase his own consequence. In this way, he evidently proves, that his fair and plausible speeches are mere artifice to secure his own reputation, and preserve him from the imputation of slander.

The Gospel does not require, that Christians should connive at *the unfruitful works of darkness*, but rather reprove them. When it is necessary to vindicate one's own innocence, which cannot otherwise be vindicated, or preserve from great injury any person, who cannot otherwise be preserved; in all such cases, to divulge a crime which can be proved, is rather a Christian duty than a fault. But here the Chris-

tian who acts in character, widely differs from those who deal in slander.

The Christian, whenever he mentions the faults of others, aims to advance the glory of God, the honor of religion, and the good of men in general; but especially of those whose faults he mentions. Therefore he scrupulously follows the rule laid down in Matthew xviii, 15—17. He does not forget, conceal, or depreciate, any good qualities which they possess, whose faults he publishes, and he does it with deep sorrow and great reluctance. Nor will he enlarge unmercifully upon aggravating circumstances, but is rather inclined to excuse, and think favorably.

But the slanderer will continue to reproach others with faults, of which they have truly repented; and which were small perhaps originally. He *delights* to do it. He will busy himself to publish stories, which rest on such improbable evidence, that he himself cannot rationally believe them to be true. As he cannot wholly deny the existence of some good qualities in those whom he defames, he will greatly undervalue their worth, by a pretence that although their actions may be good, yet the principles from which they proceed are *bad*.

Slander is wicked and pernicious; *wicked*, as God hates and forbids it. *Whoso privily slandereth his neighbor; him will I cut off.* Ps. ci, 5. *Thou speakest against thy brother; thou slanderest thine own mother's son.* Ps. l, 20. *He that uttereth a slander is a fool.* Prov. x, 18. Slandering does incredible mischief. It is an odious, and abom-

inable practice, and ought to be held in utter detestation.

1. It is inconsistent with the exercise of Christian love, and the character of a peace-maker. True love seeks rather to *hide* sins, than to *expose* them. *It suffers long and is kind. It hopeth all things and endureth all things; It thinketh no evil; and therefore it can speak none.* Slander not only shows the want of love, but is in direct opposition to it. Dost thou, O reader, slander thy neighbor? Thou givest evidence, then, of thy dislike to him, and at the same time of thy earnest desire and endeavor to have others become like thyself. What is this but promoting hatred? Is it *following peace with all men*? Is it acting the part of a peace-maker?

2. To slander is a vile prostitution of the organs of speech. God hath given us our organs of speech, that we *might therewith bless him*, and edify one another. Our tongues were not made to be turned into bows, wherewith to shoot poisoned arrows. They were made at first pure from that deadly poison of asps, which now lies concealed under them. The devil is a *slanderer* and the originator of slander in this world. He is *the accuser of the brethren*. And the person who slanders his neighbor, acts like Satan, and prostitutes his lips to the vilest purposes.

3. To slander is to set an extremely pernicious example before others; and it is an awful substitute for edifying conversation. His mind must be a barren one indeed, who has nothing better to entertain his company with, than a narration of his neighbor's

real, or supposed, faults. What an example would such a parent set to his children!

4. Slander is directly opposed to the word of God. It is a violation of the ninth commandment, and repugnant to the Gospel rule, which requires us to *do unto all men as we would they should do unto us*. The slanderer himself would be no more willing than any body else, to have the worst construction put on his best actions. Who is, who can be, willing to have the most made of his faults, and to live the subject of perpetual slander and reproach? Now, what you would not have done to you, *that* you ought not to do unto others. To the question, *Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?* the answer is, *He that backbiteth not with his tongue: nor taketh up a reproach against his neighbor.* Ps. xv, 2, 3. *Whisperers and backbiters* are joined with *murderers and haters of God.* Rom. i, 29. This seems to imply that slander and murder are nearly equally criminal. God hath charged us, not to *speak evil one of another*, James ii, 4. He requires us, *To lay aside all evil speaking, and to let all evil speaking be put away from among us with all malice.*

What can be done to prevent, as much as possible, this evil and pernicious practice?

1. Listen not to slanderers; for in refusing to hear them you do much toward stopping their mouths. They will not hear what the word of God says against them; and you ought not to hear what they say against their neighbors. They are *idle, wandering about from house to*

house, and not only idle but tattlers also and busy bodies, speaking things which they ought not. Will you, by listening to them, encourage them in their odious employment? Rather keep your eyes at home, and mind your own concerns, as each one of you has a great work to do. Give no credit to their reports.

2. To reflect much on our own failings will tend to prevent us from slandering our neighbors. Every one should labor to get *the beam out of his own eye*, rather than to discern *the mote that is in his brother's*. He that has a deep sense of his own sins, will be among the last to spread a slander about his neighbor: He who pays the most attention to himself, generally thinks the worst of himself. He feels that he is, so far as his own knowledge extends, the chief of sinners. This will be a preservative to him against evil speaking and talebearing.

3. Every person should keep the utmost vigilance over his own heart, to prevent a spirit of prejudice and evil surmise. Prejudice leads to a misconstruction both of words and actions. Thus enemies almost always put the worst construction on the words and actions of each other. Men are naturally prone to hear and tell any thing to the disadvantage of those against whom they are prejudiced. And when suspicion, and evil surmise, are suffered to construe the actions of men, shall we wonder if they are made to appear far worse than they really are?

4. Remember that you must give an account at the bar of the Judge of quick and dead of ev-

ery slanderous word you speak; for God will hereafter call us to answer for all our thoughts, words and actions—O thou slanderer! remember that God will judge thee for the words which thou hast uttered to defame thy fellow men. How wilt thou dare to stand before his awful bar, against whom thou hast sinned all thy days in speaking evil of thy neighbors, and in spreading false reports concerning the members of Christ's church?

Let professed Christians take care, that they be innocent of the sin of slander and talebearing. Beloved brethren, *speaking not evil one of another*. Watch over your lips. E. S.

SOCIETY OF INQUIRY RESPECTING MISSIONS.

To the Editor of the Panoplist.

Sir,

THE Panoplist for April, 1812, p. 504, contains a notice of the formation of a society, in the Theological Seminary at Andover, called *The Society of Inquiry respecting Missions*. The reasons for the formation of the society are there stated, together with its object, which is the following; viz. "To inquire into the state of the heathen; the duty and importance of missionary labors; the best means of conducting missions, and the most eligible places for their establishment; and also to disseminate information relative to these subjects, and to excite the attention of Christians to the importance and duty of missions."

The members of the society have attended to the subjects of

inquiry above stated. Much interesting and useful information respecting missions, has been collected from histories, voyages, and travels, and condensed into abstracts and reviews. These papers are deposited in the society's library, and may hereafter be referred to, without the labor of reading the voluminous works from which they were taken.

Since the first notice of the society, a number of volumes have been added to its library. The members of the society wish gratefully to acknowledge the generous donations which have been received from a number of individuals. It is their anxious desire still farther to increase their means of information. For want of adequate funds they have been unable to obtain many books, which are necessary to give even a tolerable view of the heathen world. There can be no doubt, that the missionary to the heathen should be possessed of all the information which can be obtained respecting the people among whom he is to labor. He should be thoroughly acquainted with the geography and history of heathen countries, and the political, moral, and religious state of their inhabitants. It will readily be seen, that the books containing such information cannot be obtained but at a very considerable expense. But, when once obtained and deposited in a certain place, they may at any time be consulted, and the desired information readily acquired. Experience already had on this subject is sufficient to shew the want and the utility of such a library, as shall contain complete missionary information, not only to the society, but to any who are

desirous of acquiring such information. Any donations that may be made to the society, either in books or money, will be thankfully received; and, it is hoped, of great service to the missionary cause.

The society feel desirous of having full information as to our domestic missions—as to what has been done and is now doing here at home. For this purpose, they would solicit the favor of the secretaries of the several missionary societies in the United States to transmit them a copy of the several annual reports. These papers may be directed to the care of the Editor of the Panoplist, or to the President of the Society.

With respect to that part of their object, which relates to the spread of missionary information, the members of the society have not been inattentive. They have at no time possessed any considerable funds for the prosecution of this object. They have circulated, however, the following books and pamphlets, partly gratis and partly at reduced prices: Of Horne's Letters on Missions 2,000 copies; of Buchanan's Memoir 1,500; of Horne's Missionary Sermon, part of an edition; of Buchanan's Christian Researches, the principal part of the first edition; of the Twelfth Report of the London Missionary Society 1,000. They have also distributed a considerable number of other missionary sermons.

A History of Missions, two volumes 12mo., compiled by a member of the Society, has been pretty extensively circulated. It is the wish of the members to continue their exertions, should

they be furnished with the means, by those who approve of the object. Any donations committed to their care, for this purpose, will be faithfully appropriated. M.

Nov. 1813.

ON SOUTH AMERICA, AS A FIELD FOR MISSIONS.

To the Editor of the Panoplist.

SIR,

I HAVE lately seen the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was much pleased with the perusal of it. I think it a highly interesting document, and wish it may be attentively read by Christian people in the different states. The Address which followed the Report, written by a Committee appointed for that purpose, has given, I believe, very general satisfaction to the friends of Missions.

Both from the Report, and the Address, it appears, that the Board have felt, and still do feel, deeply interested in behalf of those, who are sitting in *the dark places of the earth*, which *are full of the habitations of cruelty*; and that the most vigorous exertions will be made, that the everlasting Gospel may be preached to them who sit in darkness, and have never been favored with its divine light.

I observed with peculiar pleasure a notice, in the Report, of a contemplated enlargement of the field of Missions. Among other places, St. Salvador, the capital of the Portuguese possessions in South America, is

mentioned. The mention of this place, and the disposition in the Board to enlarge the field of their Missionary exertions, were, to my knowledge, peculiarly grateful to a number of the friends of Missions. Not that they look upon any portion of South America as a more hopeful field in itself considered than that portion of the eastern world, where our Missionaries are, or we doubt not will soon be, settled. But it enlarges the field of missionary exertion, and will be a mean of producing greater union among Christians in this country, and induce many to aid the Board by their liberal contributions, who have been inclined to think it was our duty to pay more particular attention to the destitute on our own continent. I have no doubt we may carry on Missions in South America, without at all diminishing our ability to support them in Asia. God acts on a liberal plan, and He loves to have his servants imitate him. *He that watereth shall be watered also himself.*

I have for sometime been possessed of an anxious desire, that we might obtain a more perfect knowledge of the state of South America; particularly to ascertain what missionary stations may be ready for the reception of missionaries; and also whether the Bible might not be distributed throughout a great portion of that extensive country. South America is reckoned to contain not fewer than 15,000,000 souls; of whom perhaps 5,000,000 are Europeans and their descendants. It presents a vast field for missionary labors, and is at present in a great measure unoccupied, except by the Cath-

olics. Large portions of this country are at present in the hands of the revolutionists. Within their limits liberty of conscience is enjoyed. But perhaps we have not the particular information concerning any one province which might be desired previous to an attempt to introduce a mission there.

It has seemed to me very desirable, that there should be two Missionaries appointed, or travellers, if you please to call them so, to explore this portion of our continent. It would not, perhaps, be expedient to confine them to South America. They might sail, with suitable instructions, as soon as affairs could be arranged. Their first object should be to visit Old Mexico. The country which the government of Spain claims north of the Isthmus, is supposed to contain 6,500,000* inhabitants. The travellers should be at liberty to proceed from Mexico, either by the eastern or the western coast, toward the southern part of the continent. It would be desirable, when no very great obstacle opposed, that they should travel by land. As it is not likely this would always be practicable, they would improve those opportunities which might be presented to go by water, touching at the principal places, if they went down on the eastern coast, until they arrived at Buenos Ayres. From thence by land to Lima in Peru, and visiting St. Jago, the capital of Chili. From Lima they would endeavor to visit the principal places, until they arrived at Acapulco; thence across to Vera Cruz, by Mexico. Or should they go

* Humboldt.

down the western coast (which is most likely) they would go from Mexico to Acapulco, and then pursue the rout which has been described, through Peru, and Chili, to Buenos Ayres; thence up the eastern coast to Carthagena.

The prosecution of this mission seems the more desirable, as there is reason to hope, that Christians throughout the United States will before long be united by some general bond of union, for the purpose of distributing the Bible among the destitute, not confining their views to the supply of the needy in our own country. The inhabitants in South America, and indeed in North America on our western coast, are destitute of the Scriptures, except a few copies retained in the hands of the priests; and we should not approve of their version, especially when accompanied with their notes and comments. It is true that the greater part of the inhabitants living in those regions of our continent now under consideration, are not able to read. But many there are who have been taught to read; and if these were supplied with the Bible, a knowledge of its

contents would be more generally diffused.

Since the commencement of the late active exertions for the distribution of the word of God, it has been found, that many have been induced to learn to read, from a desire to become acquainted with the way of life. That the Spanish colonies, both in North and South America, support the Catholic religion is well known. But the Bishops, the Priests, and the people, in many Catholic countries, have of late expressed not only a willingness, but an earnest desire to obtain the Scriptures. Nor are we authorized to say, that this would not be the case, in that portion of country now referred to, were an opportunity presented; or a prospect that their wants could be supplied. As it is one object of the Board of Commissioners for Foreign Missions to aid in distributing the Scriptures, as well as in sending out and supporting missionaries to the heathen, might not these two objects be combined, with hopeful prospects, by a prosecution of the mission proposed?

INVESTIGATOR.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE NECESSITY OF RELIGIOUS EXPERIENCE, AND A FAIR REPUTATION IN MINISTERS OF THE GOSPEL.

OF the duties, which devolve upon the ministers of the Gos-

pel, none are more solemn and important, than that of setting apart others for the sacred office. In this transaction interests are involved, precious as the immortal souls of men; consequences are depending, durable as eternity. The purity, peace, and prosperity of the Church, are

well as the honor of Christ, are at stake. When a man is once introduced into the ministry, who is corrupt in doctrine, or immoral in practice, a deep wound is inflicted upon the Church. The mouths of infidels and revilers are opened, and saints hang their harps upon the willows. Rarely is such a man afterwards divested of the office. He becomes a contaminating leaven to corrupt the Church during his life, and often for many subsequent years. When also a person of *doubtful piety* is consecrated to the work of a pastor, the welfare of souls is put at hazard. There is then reason to fear, that the blind are appointed to lead the blind to destruction.

The injunction of the Apostle to Timothy, *Lay hands suddenly on no man, neither be thou partaker of other men's sins,** seems to be intended as a general rule upon this subject. His words demand the utmost impartiality in the execution of this duty, and allow no man to be inducted into the ministry, merely because he is a favorite or a friend, or from fear of incurring the odium of a particular circle of his admirers. They require of the ordaining body, that they should be cautious in proceeding, and thorough in their examination, so as to have satisfactory evidence, that the candidate is pointed out by the Holy Ghost to be a minister of the Gospel. Those who are invested by the Head of the Church, with the power of ordaining, are to be particularly careful that they do not in the

exercise of this power, justify error, impiety, or immorality, in the view of the world, and thus bring a scandal and disgrace upon the cause of Christ, while they endanger the immortal interests of men.

It is not the purpose of the writer to discuss at large the qualifications of an evangelical minister, as these have been often and abundantly delineated by many able pens. But among the requisites, which the apostle describes, there are two, which are not so often brought into view, and which it may be useful to examine.

A bishop, or overseer of the Church, must not be a novice, lest being lifted up with pride, he fall into the condemnation of the devil† The word translated *novice* literally signifies *recently planted, or lately sprung up*. In its secondary meaning, as applied to Christianity, it denotes *one who has recently professed religion and obtained a standing in the Church*. A bishop must not be of this description. He must not be a new convert; who has had but little religious experience, and who has only for a short time made a credible profession of his faith in Christ. Such an one, by being elevated to the rank of a religious teacher, set apart to instruct those who have had greater experience and knowledge, will be peculiarly liable to be filled with high ideas of his own consequence, and to be inflated with pride, vanity, and self-conceit. Little acquainted with the depravity and deceitfulness of his own heart, he will be much

* 1 Tim. v. 22.

† 1 Tim. iii. 6.

exposed to fall before those temptations which are addressed to the selfish passions; passions which are as yet but partially subdued. He is not to be presumed to have obtained a clear, full, and connected view of the various doctrines and duties of Christianity, so as to be capable of exhibiting their proofs, their order, mutual dependence, and consistency, in a manner calculated to edify the saint and convince the gainsayer. From his own short acquaintance with religion, and from his limited knowledge of divine truth, he will be greatly in danger of running into error and confusion, while he plunges his hearers into doubt and perplexity.

How long a person must have had an experimental knowledge of religion, and what time must be assigned for him to discipline his mind, and establish his character, before he officiates as a religious guide, is not absolutely determined by this direction of the apostle. Doubtless, circumstances would require that it should be longer in certain cases than in others, according to the previous character and advantages of the person in question. Thus much, however, the apostolic rule seems to me plainly to require; viz. that, in no case should a person be invested with the office of a Gospel minister, till in the view of candid and impartial judges, he may be pronounced *an experienced Christian*. But it may be asked, Did not the apostle Paul become a preacher of the Gospel, immediately after his conversion? I answer, yes. Christ personally appeared to him, as to one

born out of due time. When on his way to Damascus, breathing out threatening and slaughter against the saints, he was smitten to the ground by the insufferable effulgence of the light which burst upon him from heaven. He was commissioned by Christ, in person, to *bear his name before the Gentiles, and kings, and the children of Israel*. Any one who can give as incontestable proof, as the apostle did, that he has been thus miraculously converted and commissioned by Christ himself, may, like him, *straightway preach Christ, that he is the Son of God*. But the age of miracles has long since passed by, and to make a single fact, in that age, a standing rule of the Church, against the plain direction of the apostle to Timothy, is to adopt a practice, big with consequences most destructive to the welfare of Zion.

Another qualification of an overseer of the Church is thus expressed. *Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.** This seems nearly allied to the requisite first mentioned. *A bishop then must be blameless,†* a man inoffensive and irreproachable in his behavior. In whatever this good report is to consist, it is obviously made indispensable. He *must* have a good report. But here questions immediately arise. Have not the names of Christians, individually and collectively, been cast out as evil, in past ages of the Church; and are they not to expect the same treatment at the

* 1 Tim. iii, 7. † 1 Tim. iii, 2.

present day? Were not the most malicious charges brought against Christ and his apostles? I answer, yes, they were persecuted for righteousness sake. All manner of evil was spoken against the primitive believers, *falsely, on account of their faith in Christ*. It is then to be observed, that in these cases, the accusations were either *false*, or else such, as, if *true*, did not injure their character as Christians, all of them springing from hostility to religion. Reports of this nature, certainly cannot be intended by the apostle, as disqualifying a man for the work of the ministry.

He must have a good report, *of them which are without*. The persons intended by the phrase *them which are without*, seem to be men *out of the Church*, or those who do not make any profession of religion. It is from them that he must have a *good report*. This doubtless refers to a man's *general* reputation among his acquaintance out of the Church. It must refer to his *general* reputation; for where is the man, concerning whom some calumniator may not circulate a story, which, if true, would materially affect his character, and which the friends of detraction will be fond of propagating? The report must come from a man's *acquaintance*; for they alone have the means of originally knowing his character, whether good or bad. If a man's acquaintance generally concur in giving testimony favorable to his character, he has a *good report*; if they do not, but by pretty general consent agree in giving unfavorable testimony, he has a *bad report*. It is also to

be observed, that though the testimony of those out of the Church, is the only testimony spoken of, yet this must not be construed to deny the importance of having a man's character good in the view of the professors of religion. The rule seems to go upon the ground, that if a man's character is really bad, in the opinion of the world, it will of course be so, in the opinion of the Church, as the standard by which the latter judges of characters must be higher in its demands, than that instituted by men destitute of religion.

But it may be asked, *From what time* is it necessary that a man should maintain a fair character, in the view of his acquaintance, so as to be qualified, in this respect, for the ministry? Certainly from the time of his making a public profession of his faith in Christ, if not from the time which he assigns as the date of his conversion. If his life is such after his profession of religion, that an evil report is circulated and credited respecting him, a wound is inflicted upon the cause of Christ, and a scandal is brought upon the Church. If the same is true, after the time of his conversion, a stigma will be liable to be fixed upon his religion, if its genuineness is not called in question. But an evil report concerning a man's life previous to his conversion, cannot disqualify him for the ministry; else the persecuting Saul could never have become an apostle, and the Church of Christ must have been deprived of the labors of such men as the heavenly-minded Newton and Bunyan.

The minister of the Gospel must have an unblemished reputation, in order to his influence and usefulness. If reproach fastens upon him, he loses that respect which should always be attached by his office. Stung with chagrin at seeing himself sinking in the public estimation, he will be tempted to resort to the arts of recrimination and falsehood for the purpose of wiping away his disgrace. The *accuser of the brethren* will make the most of his misconduct to disparage religion, and plunge him deeper and deeper into shame and contempt. His religious character gone, his influence is at an end. The bad opinion formed of the preacher, will be to his hearers like a coat of mail to ward off the arrows of conviction, so that his most labored and eloquent discourses, will produce no effect. *Be ye clean, that carry the vessels of the Lord*, is a precept addressed with the strongest emphasis to the ministers of the sacred altar. He, who with impure hands and an unsanctified heart, approaches the portals of the consecrated temple, to deliver the messages of the Most High, would do well to hearken to the divine voice from within, *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* He, who ascends the pulpit, should be filled with the profoundest awe, while veneration for his character should inspire the assembled audience with the like solemnity. When he arises to address candidates for eternity, to him should be applicable the description of the poet;

"There stands the messenger of truth;
there stands

The legate of the skies; his theme divine,
His office sacred, his credentials clear.

By him the violated law speaks out
Its thunders, and by him, in strains as
sweet

As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken
heart,

And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by ev'ry rule
Of holy discipline to glorious war,
The sacramental host of God's elect."

D.

For the Panoplist.

THE TERMS OF A CERTAIN PROPOSITION CONSIDERED.

ANTITRINITARIANS require that the terms of the proposition, "*There are three Persons in the Godhead*," be accurately defined; contending, that if they cannot be thus defined, the proposition either means nothing, or is false. They require their opponents to shew what the words Person and Godhead mean, in order to judge whether three such persons may be one God; which amounts to nothing less than a demand to have the nature of the Eternal, Self-existent Jehovah ascertained and made clear to their apprehension. As it is manifestly impossible to do this, so it is manifestly unreasonable to require it. It does not follow, as they contend, that the proposition conveys no meaning, because all the terms of it cannot be perfectly explained to the comprehension of man.

It is necessary we should conceive of a Divine Person, or Persons, and of angels; yet every student in logic knows, that these conceptions must be inaccurate. In conceiving of a Di-

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vine Person, or an angel, a human person must be made the basis of the conception. Indeed, the impossibility of conceiving accurately of a Divine Person, is evident, on contemplating the Omnipresence of God. The idea of a single intelligence all around us, or even in any two places at the same instant, cannot be conceived by the human mind: as must be obvious to every one, who makes the trial.

Yet, who hesitates to conceive of God as a person, or to represent Him as a person? The Scripture does not; nor can any man but an Atheist. We must of necessity become practical Atheists, if we may not conceive of God as a Person.

But if we are under the necessity of admitting inaccurate conceptions of God, and dwelling on them as true, while we, at the same time, believe with certain evidence what is utterly inconsistent with these conceptions, let none complain of the doctrine of the Trinity, on the allegation that it cannot be consistently defined. If we are required to state distinctly what we intend by the proposition, what doctrines we would teach by the use of it, the answer is, that it is proper to conceive of three distinct Divine Persons, believing that the distinction is founded in the Divine Nature. While we express ourselves thus, we likewise insist, that it is also proper to conceive and speak of God as one Being. The apparent inconsistency of these doctrines arises from the imperfection of our faculties, which renders it impossible to have accurate conceptions of the Divine Being, whether we

conceive of Him as one Person, or as three Persons.

We believe the doctrine of the Trinity because the Scripture represents the Father, the Son, and the Holy Spirit, each as a Divine Person, and each as so distinct from the other, that the distinction must be founded in the Divine Nature. We do not hence believe, that there are three distinct Divine Beings. The Scripture teaches us not only that there is but One; but, also, that there is such a relation between God the Father, the Son of God, and the Spirit of God, that these three must be one Divine Existence. The same train of reasoning, which induced us to receive this doctrine, must have induced our fathers, and all Trinitarians before them, to receive it. Hence it will follow, that the views, which Trinitarians have had of the doctrine, must have substantially agreed, however some may have wandered from the rest, by attempting to explain the subject. The very arguments, by which Trinitarians have ever defended the doctrine of the Trinity, compelled them to maintain, that the Scripture teaches us to conceive of three distinct Persons in the Godhead, whose distinction must be founded in the Nature of God. Every one would endeavor to prove, that the Father is represented as one Person, the Son as another, and the Spirit as another; and that the distinction of each from the other is such, as that it must be a distinction in the Divine Nature.

The great uniformity with which this doctrine has been held, by those who appear to

have been pious and enlightened Christians, is justly considered an important mark of its truth. To deny the doctrine is to charge the great body of the pious and learned, in the Christian Church, with teaching a gross error concerning the nature of Jehovah himself for a fundamental truth; it is to charge them with con-

tinual idolatry; and consequently it is to consign them to perdition. It also implies, that God has left the great body of Christ's followers, from age to age, not only to err, on an important point, but also to exclude from their communion all who adhered to the truth respecting it.

H. S.

REVIEWS.

LI. *The Art of Writing, reduced to a plain and easy system, on a plan entirely new; in seven books. By JOHN JENKINS, Writing Master. Revised, enlarged, and improved. Book I. Containing a plain, easy, and familiar Introduction, which may be considered as a Grammar to the Art. Cambridge, printed for the Author. 1813.*

WE consider it as a point established beyond all contradiction and all doubt, that the method of teaching the art of writing, invented, and now published, by Mr. Jenkins, is incomparably superior to any other known in this country, and, probably, in any country, and promises to be of incalculable utility to the public. It might be deemed a satisfactory proof of this position, and a sufficient recommendation of this system of penmanship, for us to say, in general, that it is published "under the patronage of the Legislature of Massachusetts, of the American Academy of Arts and Sciences, and of many gentlemen of distinguished literary talents." But on a subject of such deep interest to the literary, mercantile, and religious

community, and to men in all situations, we would not content ourselves with this general observation. In addition to our own examination of the system, which has resulted in the fullest persuasion, that it deserves and will ultimately receive the universal and grateful attention of this nation, we can, with pleasure, adduce the testimony of others; not of men, whose ignorance and weakness would invalidate their testimony; nor of men, by their learning and sagacity qualified to judge, yet undertaking to judge without inquiry. The testimony we adduce is the testimony of men, whose talents and erudition will not be called in question,—men, who hold the highest offices in Church and State, and who have given the system, here recommended, a serious, long, and careful examination, and have seen it in more or less instances reduced to practice. The testimony in favor of Jenkins's *Art of Writing* is as completely satisfactory, as it could be, if all the legislators, and magistrates, and clergy in our country, and all the presidents and professors of our colleges, and all the precep-

ctors of academies and teachers of schools, and all other men of any consideration, should, after faithful examination, unite in declaring, *that it is clearly and altogether superior to every other system, and is calculated to be useful, beyond all computation, to the present and succeeding generations.*

Our limits will only permit us to exhibit a specimen or two of the testimonies above alluded to. We begin with the American Academy of Arts and Sciences, whose Committee report, "that having examined the principles upon which Mr. Jenkins has established his system of writing, and the method he proposes to make use of in teaching this useful art, they find, that he was the first, who, in this country, published a regular and systematic treatise upon it, and that in *whatever view they consider the subject, his plan is the most eligible that has yet come within their observation, and that it is important to the interest of school education, that Mr. Jenkins's plan should be universally adopted, as the best system extant.*"

The late Dr. Rush of Philadelphia, Drs. Danforth and Warren of Boston, and other distinguished physicians, recommend Jenkins's *Art of Writing* as *preferable to any other with respect to its influence upon health. It is also recommended, as an improvement in penmanship, preferable to any thing of the kind, and as worthy the attention of heads of families, and all who are concerned in the education of children and the management of schools,* by Governor Hancock, President Willard, Drs. Stillman, Morse, Austin, Porter, and

Parish—Drs Stiles and Dwight, Presidents of Yale College—and others, too many to be enumerated, equally deserving of public regard.

The advantage of this work, in point of expense, has not been overlooked. According to a calculation made by the Rev. Bishop Moore, the Hon. William S. Johnson, L. L. D. and many other very respectable gentlemen, *there is a saving of expense, to each scholar, in acquiring the art of writing according to Jenkins's system, of at least \$100, making probably an aggregate saving to the inhabitants of this Commonwealth, of \$4,000,000 in three years.* The Rev. Perez Fobes, L. L. D., the Hon. Joseph Moffett, and the Rev. Charles Stearns, D. D. state, as their opinion, *that a complete set of Jenkins's books on penmanship would be of more real use to a family of half a dozen children, than \$300 would be, expended on teaching them to write in the usual way.*

A large number of literary gentlemen, who deserve high respect, have pointed out the particular advantages which will result to the public from Jenkins's *Art of Writing*.

1. It will be a great saving of precious time.

2. It will be a great saving of expense, where the common advantages of learning to write are enjoyed.

3. Many poor people who have not the means of schooling their children, may furnish them with part of their education with only the trifling expense of these books.

4. Thousands in New Settlements, who have not the advan-

tages of common schools, may learn to write at home.

5. Our counting houses and other important offices will be more easily and generally filled with elegant writers.

6. School Masters will save a vast portion of the time now needlessly spent in teaching writing in the usual way.

7. It will promote the views of those, who wish to introduce into heathen lands the arts of civilization and the blessings of the Gospel."

It is now more than twenty-two years since Mr. Jenkins first published his system. While we lament that so long a time has elapsed without any adequate reward to the Author for his ingenious and unwearied labors, or much benefit to the public; we rejoice that a more auspicious time has arrived, and that this system is now brought forward in such a form and under such extensive patronage, as will ensure to the republic of letters and the community at large the inestimable advantages, which the author and his patrons have aimed to promote. May his assiduous exertions be successful; and may the reward, long since due, be at length bestowed by a just and liberal public.

III. A Discourse delivered June 20, 1813, before the Officers and Students of Bowdoin College, occasioned by the death of Frederic Southgate, A. B. lately a Tutor in said College. By JESSE APPLETON, D. D. Boston; Nathaniel Willis. pp. 24.

SCARCELY a more interesting object, within the whole range

of created intelligences, presents itself to the enlarged and contemplative mind, than a youth supremely devoted to the service of God, and entering upon active life with all the advantages which a good education and superior talents confer. The thought, that such a youth has been renewed by the Spirit of God, is turned from the wayward road to perdition into the path of life, and is about to commence a series of beneficent actions, which may probably terminate in the salvation of many souls;—that talents which might have been prostituted to the service of Satan have been enlisted in the cause of Christ;—is in a high degree delightful and sublime. But when the cheering prospects of usefulness on earth are clouded in a moment, and the promising subject of so many fond anticipations is hastened prematurely to the grave, resignation to the Divine will, though not less obviously a duty, is more difficult and painful than in most other cases.

Mr. Southgate, on account of whose death this sermon was preached, appears to have been an instance of the kind above described. He was amiable, promising, pious; but we will not anticipate the account, which we shall give in the words of the preacher.

The text is Proverbs xiv, 32. *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

After a brief introduction, and a statement, that though all men are divided by the Scriptures into two classes, the righteous and the wicked, yet the religious attainments of the good, and the

guilt of the wicked are very unequal, President Appleton proceeds in the following very solemn strain:

"We are, by no means, however, hence to conclude, that there will be but a small difference between the lowest saint, and the least guilty sinner. This difference is represented by a gulph, wide and impassable. The reasons are obvious; 1st, there is an essential difference of character. The righteous man has that, though in a very imperfect degree, which the wicked man has not. He has a real affection for the divine moral character. Holiness is the predominating principle in his heart. Of this nothing is possessed by the wicked. But, 2ndly, the one is treated with mercy, according to the liberal constitution of the Gospel; the other, having rejected the terms of mercy, receives no award but that of justice.

"We are now to consider more particularly what is asserted in the text; i. e. the difference between the end of the righteous and that of the wicked. *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

"The reason, why the subject has the strongest claims on our attention, is, not only that we must all die: but must die in one of the characters, here mentioned.

"1. *The wicked is driven away in his wickedness.* The last words, *in his wickedness*, inform us, that the sinner's guilt is uncancelled. The whole account stands without abatement. There are the sins of his youth, and of his riper years; the sins, which originated in strong passion or sudden temptation, and those, which were committed with presumptuous deliberation;—sins, which, on retrospection, gave alarm to his conscience, and those, which he thought so trifling, as to give his Creator no offence;—some, which are now fresh in his recollection, and many, which through distance of time, or other circumstances, have long since escaped his memory. In the long account, may be enumerated the iniquities of the tongue, slander, rash speaking, profaneness, or violation of truth;—the iniquities of the heart, such as impious discontent, and insubordination to the righteous dispensations of God; emotions of envy, pride, cruelty and revenge, towards his fellow men, whose happiness he was bound to consult.

"The whole series reaches from the first dawning of reason, the commencement of moral agency, to the day of his death. The amount has been enlarging through every successive period of

life. Under the guilt of all these sins, and in possession of that temper, in the exercise of which they were committed, he is called to his final reckoning.

"This leads us very clearly to perceive the appositeness and force of another term used in the text; "*The wicked is driven away in his wickedness.*" He dies with reluctance; perhaps with terror and agony. Unwilling to abandon a world, which has been the scene of his activity, and of all his enjoyments, he is terrified at the righteous character of his Judge, and at the purity of that law, by which he must be tried. To what part of the universe can the impenitent, in the hour of death, look for consolation? On the earth he is forbid to remain. The powers of medicine, the influence of friends, their passionate lamentations, and even the ardent intercession of Christians, cannot avail to retard death for a single hour. Clothed in terror, it is seen to advance with steady, unbroken steps. The plaints of the victim produce neither delay nor commiseration.

"Now, if the sinner is *driven away* in his iniquity,—if his hold on earth is *forcibly* broken,—if all his enjoyments vanish,—if all his plans of business, of pleasure, of elevation, are disconcerted,—if he is no more to have any portion in the things, which are done under the sun, from what part of God's vast dominion can he expect relief? On what object can he fix his thoughts with complacency? Shall he direct his eyes to heaven, and behold Jesus sitting at the right hand of God? Shall he contemplate angels swift to execute the commands of the divine Sovereign; or the spirits of just men made perfect, who are redeemed from the earth out of all nations and kindreds and tongues? These splendid and sublime objects he may indeed contemplate; but the view, far from alleviating, augments his anxiety. These objects he never viewed with affection or desire;—they are objects, to which the pleasures of sin, however unsatisfactory and evanescent, were cordially preferred. That solemn view, which he now has of them, serves only to convince him how utterly unqualified he is for their enjoyment. As he did not choose them in health, so neither does he choose them in the view of death. To his taste, impure and unrenewed, there is, in the Christian paradise, nothing, which can afford pleasure. A man, overtaken by a tempest, might be glad to take refuge for an hour in a sordid cottage, though his heart would sink within him, at the thought of its becoming his permanent abode. So the sinner may, on his dying bed, consider heaven, with an aversion, somewhat less than the

terror, with which he views the place of punishment, forever exposed to the storms of divine wrath; but a palace is not so much better than a cottage, as he esteems *earth* preferable to *heaven*. He would sicken at the thought of an endless residence among those, who are employed without intermission in spiritual exercises:—*who rest not day nor night, saying, Holy, holy, holy is the Lord God Almighty.*" pp. 7—10.

The discussion of the latter clause of the text is scriptural and impressive; but we have room only for the character of Mr. Southgate, and the close of the sermon.

"Mr. Frederick Southgate, lately a Tutor in Bowdoin College, and son of the Honorable Robert Southgate, Esq. of Scarborough, was born August 9, 1791. He became a student in this seminary, in the year 1806; and, during his connexion with it, maintained what is usually denominated a fair moral reputation. Sensible of the value of good character, and by no means indifferent to literary distinction,—possessing a good portion of discernment, a quick apprehension, together with a fancy at once vivid and luxuriant, he passed through the usual course of collegial studies, in a manner, highly satisfactory to his instructors, and flattering to his numerous connexions.

"In that state of society, which prevails in our country, few young men go into the world, with prospects more alluring. With a high degree of sensibility to the joys of youth,—with that vivacity and courtliness of manners, which ensure to young men a ready reception into the gayer scenes of life,—with talents and acquirements highly reputable,—with friends able and disposed to smooth the path to honor, preferment and usefulness, he viewed the world presenting her fairest visage. Under these circumstances, he entered on the study of law, which he prosecuted for nearly two years. During this time, he found himself inclined to contemplate religion with a degree of interest previously unknown. The impression, made on his mind, as he informed me, was not peculiarly strong, nor was it such, as to excite any high degree of terror. But it was such, as to produce an obvious change of character and pursuit. I speak this with entire confidence; and for the correctness of the remark, appeal to all, who intimately knew him both before and after this period. Those scenes, and that society, which are highly interesting to most persons of his age and prospects,

were from that time, divested of their charms. He had, before, to use his own expression, been living without God in the world; regarding much more, the present, than a future world,—more anxious for the esteem of men, than for *that honor which cometh from God only*. Henceforward he pursued a different object, and enjoyed different pleasures. He became, in a very high degree, crucified to the world, and the world to him by the cross of Christ. He entertained exalted views of Christian morals and Christian character; and strove with uncommon ardor, and permit me to say, with uncommon success for that exalted virtue, which it is the object of Christianity to promote.

"If he encountered neglect or contemptuous frowns on account of piety, far from resenting it, he did not indulge, what I fear, is not uncommon even among good men, I mean the pride of making it known. Humility was prominent in his religion. And, if charity consists in warm desires for the best interests of men, and active beneficence for the promotion of this object, he was clothed with it as with a garment.

"The duties of an instructor in literature and science, he executed with ease to himself, with fidelity and good success. But, while he was attentive to the more obvious duties of his employment, he was much more concerned for the moral improvement of those, who were under his care. He watched, with unceasing solicitude, any appearance of religious sensibility.

"Few persons have ever held time in higher estimation. Had he known himself to be as near eternity, as the event has proved, that he was, I know not, that he could have lived differently, or have used his time with more rigid economy. His residence in this place evinced the possibility of preserving a habit of exalted piety, in the midst of an employment, highly responsible, and requiring unwearied attention; for it is not easy to conceive, that any person could, with more propriety, than he, have adopted the language of the apostle, when he said in the name of Christians, *We have our conversation in Heaven*. He thought and spake, and acted as seeing *Him who is invisible*.

"During the latter part of the last winter term, he began to be affected with a cough attended with general debility; neither of which was removed by that medical and parental attention, which he received in the vacation. These complaints, a few weeks after his return to college, became so alarming, as to render it necessary for him to relinquish the office, which he sustained.

"His deportment in sickness, both before and after his removal from this place,

well corresponded with his previous character. His approaching end was contemplated with solemn interest, but with deep submission. As death advanced, his mind settled into a state of increasing calmness and joy. To have spent an hour with him a few days before his final departure, I shall always consider, as an high privilege. It was, at that time, most evident, that *the righteous hath hope in his death*. He said little; but never did I witness such serenity and pleasure beaming from mortal countenance. Nor was I ever so impressed with the words of the sacred writer in relation to Stephen, *They beheld his face as it had been the face of an angel*. There was a kind of celestial radiance, indicating *that peace of God, which passeth all understanding; a joy unspeakable, and full of glory*. He survived but a few days, and died in the enjoyment, of a hope, *full of immortality*. pp. 18—21.

The following paragraphs are the close of an address to the students, and of the sermon.

"You know how piously, how justly, and unbiassably he lived among you. You witnessed his appearance at the commencement of his sickness; and you have been acquainted with the manner in which he died. In him we have seen, that *the hope of the righteous is gladness*.

"Was his piety a chimera? Was it either fanaticism or superstition? This, I am confident, is not suspected by an individual among you.

"Now, if religion deserves that attention, which he bestowed on the subject,—if the genuineness of his piety was evinced by a life of eminent virtue,—if the fruits of righteousness were conspicuous in those moral habits, which he cultivated,—if it was safe to die with a heart, so replete with Christian feelings,—what opinion must we form of that alteration of character, so apparent to all who knew him?

Could that change be unimportant, the consequences of which were so salutary and undeniable? Is it rational to deny the excellence of that, which produces a settled course of distinguished and increasing virtue, and prepares men for eternal and sublime enjoyments? And can you be secure without commencing a life of piety, while death seems to be levying upon us an annual contribution? If religion is essential to salvation, the want of it must be dangerous. It is the righteous only, who have reason to hope in their death. *The wicked, we have seen, are driven away in their wickedness. Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. The hypocrite's hope shall perish; it shall be cut off, and his trust shall be as the spider's web. The fear of the wicked, it shall come upon him.*

"The offers of life are now made to you, with divine sincerity. Your repentance would produce *joy in the presence of the angels of God*. It would give joy, if made known to the *spirits of just men made perfect*. Especially would it give joy to his spirit, who, a few months since, with affectionate importunity warned and besought you to *flee from the wrath to come*." pp. 23, 24.

The style, in which this sermon is written, is neat, chaste, pleasing, and worthy of a person at the head of a literary institution. The great truths inculcated are such, as it becomes a sound, orthodox, evangelical divine to press upon the conscience and the heart.

* "Charles Wilson, member of the Junior Class, died the last summer, at Tops-ham. The summer preceding, died, in his junior year, Lewis Page, at Read-field."

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

The following speech, though containing here and there a little Scottish harshness, is on the whole admirable. The harsh expressions are easily explained by the general tenor of the speech. The orator established these two points beyond debate; first, that it is better that those, who are willing and able, should pur-

chase the Bible for themselves, than that they should receive it as a gift; and secondly, that Christian nations ought to make sacrifices to a vast and indefinite extent to send the Bible to all the nations on earth. The reader should recollect, that Scotland is better supplied with Bibles, than any other country in the world; unless we except some small portions of New England. ED. PAN.

*Speech of the Rev. Mr. CHALMERS of
Kilmeny, at the Institution of the Fife
and Kinross Bible Society.*

I DEPRECATE the idea of the home supply of Bibles, as a great or prominent object of this institution. If the home supply be the main object of our Society, I contend that, in a country like Scotland, it may do incalculable mischief. I may say of Scotland, that, with the great mass of its population, the habit of purchasing Bibles for themselves is already established. Shall we do any thing to unsettle this habit and to substitute in its place the officious and misplaced bounty of a society? Every society has an obvious interest in giving itself as important and as business an air as possible. It must give importance to its own principle. It must do justice to its own peculiar style of proceeding. It must prove that the devious track into which it has entered, leads to an object worthy of the deviation it has made. Let us accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful society. Let us shew the world, that it was not for nothing that this object was proposed. Collect all for this object; and spend all, or as much as we can, upon it. Give to the people at home, and prove, by the extent of our distribution, and the multitude of Bibles dispersed among them, that we have not been idle. I maintain, that in a country like ours, where the people have got into the habit of purchasing Bibles for themselves, the operation of a society like this is most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is, that it is bought by them; and shall this security be transferred from the deeply seated principles of their own hearts, to the exertions of a society, irregular in its movement, and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find that there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong and perpetual security, and must be left to its own undisturbed operation. It is not enough that they count the Bible worthy of a sacrifice. The sacrifice they should be left to make. It is too fine a principle for us to repress or to extinguish—and if, in the spirit of an in-

judicious charity, I were to come forward with a fingering interference of my own; and teach them to look no longer to themselves, but to a public repository, I would destroy a habit which forms the glory and the security of our country. Teach them to look to such a repository as this for a Bible, and not to their own individual sentiment of its worth and its importance to them; let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing for themselves, which is now completely established among them;—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now fixed and in full operation among them, are made to depend upon us and upon our fluctuating majorities. In the course of years, the repository is voted down, and the habit of purchasing is extinguished, and this Society of ours, like the institution of the poor rates, leaves the people of the land in greater want, and poverty, and nakedness, than ever.

Leave a well-educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor who stand in need of a larger copy, or of poor in large and manufacturing towns, who are genuine objects of such a charity. These cases can be provided for as they occur. But the great objection to home supplies forming a main or systematic part of our proceedings, is, that the limit which bounds this species of charity is so narrow and so hazardous, that the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home supplies. If they subscribe at all, they will be very sparing and very moderate in their subscriptions. A languor and a heartlessness are sure to hang over the operations of a society, the object of which is so very ticklish and so very questionable. It may go through all the lifeless forms of a public body,—but it is quite impossible that there can be that enthusiasm in its members, and that cordiality in its supporters, which you see exemplified to such an animating degree in the British and Foreign Society. Connect yourself with the great and sublime objects of the parent institution, and you lift off the dead weight which fettered and restrained you. You see, that in their magnificent designs, there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no

limit on the amount of your subscriptions. The considerations which made you hesitate as to the peasantry of Scotland, do not apply to England and Ireland, and the mass of their uneducated populations. There you interfere with no habit. The habit is yet to form. Bibles are not bought; and the experiment which the society in London is making at this moment is—where Bibles are not bought, let Bibles be given. Give them the book, and at the very time, too, when a sister society is giving them the capacity of reading it. Let the habit of reading the Bible be first introduced among them. This must be done by the external application of a society at the outset. The habit of reading it will induce a value for the Bible, and this value for it will induce a habit of purchasing. After this habit is fairly established, we shall leave it to its own undisturbed operation. The fostering care of our society may be necessary in the first instance, but after it has wrought its object, this care shall be withdrawn, and give its undivided strength to other countries and other populations.

There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered as a fair example, when a great many years ago they were presented with the Bible; and they were presented, by the institution of schools, with the capacity of reading it. What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the cottage home of his parents, though small be the equipment with which their poverty can furnish him, you are sure to find that a Bible forms part of it. This they make over to him as his guide and companion, through the adventures of an untried world. So beautiful a picture to the moral eye as this, would only be tarnished and defaced by the interference of a society. Give none of your repositories, none of your institutions to us—and leave to its own undisturbed operation the religion of our people, and the humble piety of our cottages.

The experiment has been more recently tried in Wales. The protecting arm of a Society was necessary in the first instance. They threw in Bibles among them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the recipient, is now the dispenser of that gift to other countries. The peasantry of Wales not only buy the Bible for themselves, but they subscribe, with unexampled liberality, for the Bible to others. The impulse is given, and the motion

communicated by that impulse is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some fingering society, will be persisted in to the end of time.

Now, what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of these countries which have borne with such undeniable success upon the peasantry of Scotland,—schools and Bibles; and if, both in the press and in the parliament, the praises of the Scottish peasantry are lifted up as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge and civilization to other people, and carrying our exertions to other countries where the ground is still unbroken, and where some external application is necessary for the commencement of the work, form an equally decisive argument in favor of those foreign objects which, in number and in magnitude, call for the united contributions of the whole empire?

The British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries: and, if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries which are situated without the limits of our empire. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms fanaticism and folly applied to the attempt of enlightening the peasantry of the countries that lie beyond it? We have too much hardness, I trust, to be frightened away from a deed of glory by the baggage of a name! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us! And too much science to think that the men of these countries are essentially different from our own. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral experiment is applicable to both; and if schools and Bibles have been found, in fact, to be the engines of civilization to the people of Britain, it is altogether a fair and direct exercise of induction, when

these schools and Bibles are counted upon, in speculation, as equally powerful engines of civilization to the people of other countries. If the free circulation of the Bible here overthrew the reign of Popery among us, it will achieve an equally certain victory there over other delusions. What Sheridan says of the freedom of the press is eminently true of the fairest of her productions. "Give to ministry," says that eloquent orator, "a corrupt House of Lords,—give them a pliant and a servile House of Commons,—give them the keys of the treasury, and the patronage of the crown,—and give me the liberty of the press, and, with this mighty engine, I will overthrow the edifice of corruption, and establish on its ruins the rights and the privileges of the people." I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation,—give them a seat in the parliament of the country,—give them a free and equal participation in the politics of the realm,—give them a place at the right ear of majesty, and a voice in his councils,—and give me the circulation of the Bible, and, with this mighty engine, I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

The Bible Society is the forerunner to the operation of an enlightened politics in this country; and she is at this moment reclaiming her thousands, and her tens of thousands, on the continent of Europe. The communications from the continent give us every reason to believe, that Popery is at this moment withering into a name. Impressions of the Bible are multiplying among them. They are circulating in the very heart of Popery, and through the highest places of her dominion. God is consuming his enemies by the breath of his mouth, or subduing the corruptions of human ignorance and iniquity, by the silent operation of his Bible. The Bible Society of London has given an impulse to the whole population of Christendom; and the general cry is for the law and for the testimony. Every eye is withdrawing from the paltry modifications of sect and of system, and pointing to that light which beams pure and unvitiated from the original sources of inspiration. These are noble doings, and to my eye they constitute one of the finest and most inspiring spectacles in the moral history of the species. Yet people are to be found who talk of fanaticism, and look upon the London Society as one of the wildest of her ebullitions. This Society enrols among her children the purest, the most enlightened,

the most venerable names in our sister establishment. She is drawing around her all that is great in the politics, and all that is liberal in the theology, of England. The nobles of the land are throwing in their splendid donations, and the poor widow is throwing in her mite into this treasury of Christian beneficence. We may give it the humbling appellation of fanaticism; but transport yourself to England, and you see all the charm and all the dignity of the most enlightened philanthropy annexed to it. The University of Cambridge, headed by a prince of the blood, has come nobly forward with her testimony. She has espoused the cause of fanaticism. The spirit and the science of Sir Isaac Newton still reside within her walls; nor does she think that she lets herself down from the high eminence which his illustrious name has conferred upon her, when she forms her Bible Society, and consigns the work of its translations to the profoundest of her scholars.

In the mouths of some people you will hear the cause degraded by the appellation of fanaticism. But do the question ordinary justice. Apply to it the established maxims of candor and liberality. Do not pronounce upon it till you have read the documents, and repaired to the authentic sources of information. Fall not under the condemnation of all that ignorance, and bigotry, and unenlightened zeal, which has been so rashly and so unknowingly imputed to the Society. You will scarcely proceed a single inch in your inquiries, before the cause rises in your estimation as the most magnificent scheme that ever was instituted for bettering the moral condition of the species;—*Most simple in its object*; the introduction of Bibles into places where Bibles are not, and that in the respective languages of the different countries;—*Most unsectarian in its spirit*; it is not sectarianism that it wants to circulate, it is the pure Christianity of the original record;—*Most efficacious in its operation*; it is not an untried experiment. One would think, from the objections of some, that these translations were thrown away upon cannibal islands, and set up as a spectacle for savages to stare at. The languages of Asia are written languages. Can there be a language written without being read? Wherever there is a written language, there are readers. But what is more, there is, at this moment, a population in India, natives and the descendants of natives, who have been employed for more than half a century in reading,—*What?*—the Bible in their vernacular tongue. The experiment has been tried in one instance, and it is found to

be successful. A Christian population has been formed out of the original natives. The translation of the Bible into their language has perpetuated Christianity amongst them. This, in natural science, would be looked upon as a sufficient foundation for repeating the experiment. When you have the same elements, you anticipate, with confidence, the same result. Now you have the same elements in the present instance; the same idolatry to begin with, and the same agent, the history and the doctrines of Jesus Christ, for transforming that idolatry into the service of the living God. We hear contempt poured upon the translations in India; but it should be known and understood, that, so far from being a precarious experiment, one of these translations is throwing off at this moment, not as a speculation upon an untried people, but to satisfy the actual demand of a native Christian population, who have worn out an old impression with their own fingers, and are looking forward to a new one with delight and eagerness.

But I have to record an achievement still more illustrious. Translations have been made into languages which were never before written, and in behalf of people, among whom, a few years ago, there was not a single reader in existence. This is the point at which the enemies of the cause are most outrageous in their cry of fanaticism; and at this very point have her friends accomplished the most decisive and interesting step in the great work of civilizing mankind. They had no written language before; but they have given them a written language. They have put into their hands this mighty instrument, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations, and supplied the painter with a finer subject than all the imagery of the wilderness can afford,—the wild man of the woods at his spelling book! It is not true, that these translations will be a piece of useless lumber in the hands of ignorant and unskilful occupiers, or be appealed to in future years, as a monument of blind precipitating zeal on the part of those who have wasted their strength upon them. Parts of the New Testament are read at this moment by the Mohawks of Upper Canada. The Gospel of St. John is read and understood by the Esquimaux, a people whom the poet Thomson would call the last of men, because they live on the farthest outskirts of the habitable world. They hunt for furs in summer, and through the winter they live in cav-

erns under ground. I am quite in readiness for any smile that may be excited by the idea of throwing in Christianity among such savages as these. I do not need to waste my argument on probabilities. It is no longer a speculation. It is a certainty. The thing is done. I can appeal to the fact. They read the Gospel of John. They believe it. They understand it. They have all the elements of faith and of piety, which exist among our own peasantry. They may be laughed at; but a wise and liberal philosophy will tell you that they are men; and that they have all the feelings, all the perceptions, all the faculties of the species. It will listen to an Esquimaux when he reads; and it will perceive every mark of his reading with intelligence; that when he meets with pathos he weeps, when he meets with comfort he rejoices, when he meets with denunciation he reveres and trembles. Fanaticism! I am not to be frightened from my argument, by any odious or disgusting appellation. I make my confident appeal to the most enlightened moralist in the country. I should like if our General Assembly were to send him out a voyage of observation upon this interesting question. I shall suppose them to fix upon him, because he is so great a proficient in the philosophy of mind, and so well cultivated in the contemplation of its latitudes and phrases. I think I could almost guess the terms of his deliverance. He would feel that he was addressing an assembly of Christian ministers, and that the truth of this said Gospel was not a question which he was called to pronounce upon. I have no doubt that it would be a very well bred and a very gentlemanly report, and conceived in terms of the most respectful accommodation to the presumed principles of his employers. He would therefore proceed upon this said Gospel being "the power of God unto salvation to every one that believeth;" and he would pass on to the examination of the instrument, and of the subject upon which this said instrument was made to operate. Under the first head of examination, he would assure you, that the Gospel in the Esquimaux language, was an instrument of precisely the same kind of operation on the other side of the Atlantic, that the Gospel in the English language is upon the side on which we are now standing. He would perhaps give us, as it is very natural, a few of the technicals of his profession. He would tell us, that the language was a mere circumstance; that it appeared to him to be an adjunct, and not an essential; that it was enough for the first question, if the spirit and substantial meaning of the original were fairly transfused into the

document under examination; and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he has hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us, that the same result may be anticipated from the same instrument operating on the same materials: that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people are taught to regard it, “the power of God unto salvation to every soul that believeth,” then the gift you have administered to these wanderers of the desert, is great as the favor of God, and lasting as eternity.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

WE are persuaded that the friends of the Society will learn with pleasure, that the Secretary has just received a letter from Mr. Mitchell at Karass, of so late a date as the 28th of August 1812. From Mr. Mitchell's silence respecting the health of the missionaries, it may be presumed that, when he wrote, they were as well as usual. The printing of the New Testament, in Turkish, was advanced as far as the 11th chapter of the Revelations, so that the whole will be printed before now; and, from the instructions which the directors sent out some time ago, with regard to the binding of it, it is to be hoped that complete copies of the work will ere long be in circulation among the surrounding nations. Mr. Mitchell mentions James Peddie, one of the ransomed natives, as particularly promising, and already capable of assisting the missionaries in printing; being employed in setting up an edition of Brown's Catechism, in English, for the use of the children in the settlement who understand that language. Mr. Patterson has translated it into German for the benefit of the children of the colonists belonging to that country, but owing to some imperfections in the German

types, it has not yet been printed. Mr. Mitchell, however, expected to get these imperfections supplied from Moscow or elsewhere.

Both from this letter, which states, that the missionaries had, the night before, received the pleasing tidings of peace being concluded between Britain and Russia; and, by a letter from Petersburg, which has also lately come to hand, there is every reason to think that the missionaries will, ere now, have received both letters and remittances from the directors.

The following testimony to the character of the missionaries, by a respectable mercantile house at Petersburg, cannot fail to be highly gratifying to those who are interested in the mission:—

“We cannot help,” say they, “expressing to you the satisfaction we have felt in hearing, upon inquiry, that the settlement at Karass, by the mildness which distinguishes its members, has acquired the general good will of all who surround it, Tartars as well as Russians; and that they are mediators of concord, and umpires of disputes, between the two parties; a character which has much recommended them to the notice of this government.”

Mr. Mitchell communicates the melancholy intelligence, of a great part of the Moravian settlement at Sarepta having been burnt to the ground, and that the fire is supposed to have been wilful.

REVIVAL OF RELIGION IN PAWLET, (VER.)

Extract of a letter to the Editor of the Panoplist, dated Pawlet, (Ver.) the 11th inst.

“I HAVE the pleasing intelligence to communicate, that there is a revival of religion in this place. After a long night of darkness, the day begins to dawn. The work of God is powerful, and the attention has remarkably increased within two or three weeks. It extends almost all over the Congregational Society, of which the Rev. Mr. Griswold is pastor. The house of God is thronged on the Sabbath. Conferences are frequently, fully, and solemnly attended, in many parts of the town. Some persons have obtained a hope, and many are anxiously inquiring *What they must do to be saved.*

“Last evening I attended a conference of the young people, and although it rained very violently during the whole evening, there were about fifty present, principally young men. The scene was truly solemn and affecting. Some were almost in despair; while others were rejoicing, and telling what the Lord had done for

their souls, and inviting their companions to come to Christ for salvation.

"I have been informed, that there is, also, a very considerable attention in the town of Hartford, state of New York."

EXTRACT OF A LETTER DATED LONDON,
JULY 15, 1813, FROM J. ROBERTS, ESQ.
TO HIS FRIEND IN PHILADELPHIA.

"In the midst of the distractions of nations, we may surely perceive the dawning of a brighter day, and indulge the expectation that they shall eventually issue in the introduction of the millennial car of the Prince of Peace. It is a remarkable fact, at the present period, that in many instances the Roman Catholic Teachers, who formerly deprecated putting the Scriptures into the hands of the laity and forbid the perusal, are now actively employed in their distribution; particularly on the Continent, where the sufferings of the wretched inhabitants may prepare their minds to receive its rich consolations, and all-important truths, as the gifts of heaven. The Bible Society is still extending its views to distant lands, desiring that the whole earth may be filled with the knowledge of the Lord. An edition of the Scriptures in the modern Arabic is seriously thought of, a language spoken along the east and north coast of Africa, in Egypt, and Abyssinia, or the ancient Ethiopia; and from encouraging circumstances connected with the prospects of two suitable individuals, there is a probability of their proceeding to this latter quarter, as agents of the Society in this great work.

"The efforts made to procure in the new East India charter a clause for the protection of missionary labors have been crowned with success; and it is to be observed with gratitude, that, in a division on the question in the House of Commons, the majority in favor of such endeavors for the promotion of Christianity, was as two to one; which was far beyond the most sanguine expectation. Thus the Most High is protecting his own cause in the earth."

THE INQUISITION.

THE pope's nuncio, Gravina, who has signalized himself in opposing the decree of the Spanish cortes abolishing the inquisition, as mentioned p. 333 of our work, has been banished from Spain, in consequence of his continued interference in that business.

VOL. IX.

DONATIONS TO FOREIGN MISSIONS.

Nov. 4. From the Female Foreign Mission Society of New London, by Mrs. Charlotte Wolcott, the Treasurer	\$73 00
6. From the Female Foreign Mission Society of New Haven, by Mrs. Clarina B. Merwin, viz.	
— for missions	\$49 25
— for translations	17 50-66 75
9. From the Sheffield Female Charitable Society, by the Rev. James Bradford	38 50
10. From Gen. Henry Sewall, by the Rev. Dr. Worcester	10 00
From the Foreign Missionary Society of Northampton and the neighboring towns, by the Rev. Dr. Lyman	241 81
13. From a subscriber to the Panoplist*	10 00
	<hr/> \$440 06

* See a letter to be inserted in our next.

ORDINATIONS.

ORDAINED, (on the 26th of Aug. last) to the work of the ministry in Sharon, (Conn.) (Ellsworth Society,) the Rev. ORANGE LYMAN. Sermon by the Rev. David Porter, D. D. of Catskill, (N. Y.)

On the 25th of August last, the Rev. HUMPHREY M. PERRINE, as colleague pastor over the First Church in Cheshire, (Conn.) Sermon by the Rev. Nathan Perkins, D. D. from 1 Tim. iv, 16.

On the 6th ult. at Cornwall, (Ver.) the Rev. OLIVER HULBURD, to the work of the ministry. Sermon by the Rev. Mr. Weeks of Pittsford.

At Greenfield, (Mass.) the Rev. GAMALIEL S. OLDS, as colleague with the Rev. Roger Newton. Sermon by the Rev. Dr. Austin, of Worcester, from 1 Cor. i, 23, 24.

INSTALLATIONS.

INSTALLED, on the 7th of July last, the Rev. WALTER KING, as pastor of the church and congregation in Williamstown, (Mass.) Sermon by the Rev. Dr. Hyde of Lee.

At Danbury, (Conn.) on the 30th of June last, the Rev. WILLIAM ANDREWS, as pastor of the church and congregation in Danbury, (Conn.) Sermon by the Rev. Samuel P. Williams of Mansfield.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

HYDROPHOBIA.

Several persons have lately died in this country of the hydrophobia, and one case excited more than ordinary interest and sympathy. The following statements of two cases of that disorder are taken from the *London Courier*, and are made in such a manner as to be very intelligible to most readers. As no disease is more terrible than this, none excites a greater degree of curiosity.

ED. PAN.

THERE is none among the multitude of our diseases so fearful as that which arises from the bite of a mad dog; none that seems to put the sufferer to such overpowering torture; and none of which there have been so few instances of cure. The following cases, which have both lately reached Europe from the same country, deserve to excite considerable attention among the Faculty. The results are unfortunately different; the proper inquiry will therefore be, how far the circumstances of the latter differ from those of the former; and how far its result may justify us in doubting that a specific has been found for at least certain states of this most afflicting malady.

The first case is given by Dr. Shoolbred of Calcutta. On Tuesday, May 5, 1812, Ameir, an Indian, of between 25 and 26 years of age, was brought to him under hydrophobia. The following is an admirable statement of the diagnostics of the disease:

His body, arms, and throat, were affected with constant and uncontrollable spasmodic starting. The muscles of his face were thrown into quick and convulsive action at each inspiration, drawing back the angles of the mouth, and depressing the lower jaw so as to communicate the most hideous expression to the countenance. His eyes appeared starting from their sockets, and suffused with blood; sometimes fixed in a terrific stare, at others, rolling about, as if they followed some ideal object of terror from which he apprehended immediate danger. A viscid saliva flowed from his mouth, which was always open, except when the lips were momentarily brought together for the purpose of forcibly expelling the offensive secretion that adhered to them, and which he effected with that peculiar kind of noise which has been often compared

to the barking of a dog. His temples and throat were bedewed with clammy moisture. His respiration was exceedingly hurried, and might more properly be called panting than breathing; or, it still more nearly resembled that short and interrupted kind of sobbing that takes place when a person gradually descends into the cold bath. He was exceedingly impatient of restraint, and whenever he could get a hand disengaged, he immediately struck the pit of his stomach with it—pointing out that part as the seat of some indescribable uneasiness. From the constant agitation of his whole frame, and the startings of his arms, it was impossible to count his pulse with exactness; it was, however, very unequal, both in strength and frequency: at times scarcely perceptible, and then rising again under the finger; sometimes moderately slow and regular for a few pulsations, and immediately after, so quick as not to be counted; but conveying upon the whole, an idea of the greatly oppressed and impeded circulation. His skin was not hot; and though his head was in incessant motion, accompanied with such savage expression and contortion of countenance as might easily have alarmed those unaccustomed to such appearances, he made no attempt to bite, which is far from being a frequent symptom of the disease; and when it does occur, must be considered merely as an act of impatience at being held, and no more than the peculiar noise, above noticed, as indicating any thing of the canine nature imparted by the bite, an opinion which has been sometimes fancifully but absurdly entertained.

When questioned concerning his own feelings, or the cause of his illness, he was incapable of making any reply; being prevented, it is probable, either by the hurried state of his respiration, or by his mind being too deeply absorbed in the contemplation of horrible ideas, to admit of his attending to the queries addressed to him.

Dr. Shoolbred, entertaining no doubt of the nature of his disease, which was further proved by his falling into agonies at the sight of water, tried copious bleeding, on the authority of a case given by Mr. Tyman, of the 22d dragoons. After the loss of sixteen or twenty ounces of blood from the right arm, the spasms diminished: after the loss of two pints, he twice drank water with delight, about four ounces each time. During the bleeding

he desired to be fanned, though air in motion is generally as much an object of terror as water to those patients. At the end of the bleeding, the pulse was 104. He then slept for an hour; awoke, and drank sherbet; slept again, and about 5 awoke, with appearances that indicated a partial relapse. Blood was drawn from the left arm until he fainted; the spasms gradually decaying during the bleeding, and the patient drinking four ounces of water. The pulse at the beginning of the second bleeding was 96, at the end of it 88. No affection remained but headache. Dr. Shoolbred here considers that the hydrophobia had been completely overcome; but not thinking himself entitled to leave a man's life to hazard for the sake of experiment, ordered the patient four grains of calomel and one grain of opium, to be given every three hours. The first pill was given at a quarter before 6, and immediately rejected; a second at 5 minutes before 6, which remained. The patient then slept till 7: the pills were given regularly during the night; in the course of it he had three alvine evacuations, a circumstance unheard of in hydrophobia. He passed the night calmly. On Wednesday, the second day, his pulse was at 84. No buff coat was on the blood drawn the day before; the whole quantity was 40 ounces. At half past 9 he ate 30 ounces of sago. He was then able to converse, and gave the subsequent account of his seizure:

That 19 days ago, (including this day,) when returning about 4 in the evening, from his own house at Russapuglah, to his master at Chowringhee, he saw a parish dog seize a fisherman and bite him. Several people were collected at the spot—he also approached, when the same dog ran at him, and as he was retreating before him, bit him in the back part of the right leg, about six inches above the ankle, where he shews two scars at the distance of an inch and a half from each other, but without any appearance of inflammation, or thickening of the integuments. The dog, after biting him, disappeared, and he does not know what became of him or of the fisherman. The wounds bled a good deal, but not being very deep, they soon healed, without any application. He took no remedy, except on the day he was bitten, a small piece of scarlet cloth, (*sooltanee baat*,) wrapt up in a piece of ripe plaintain, which was recommended to him as an infallible antidote against infection from the bite of a mad dog. He never saw any one in hydrophobia; and though he had heard that persons bitten by a mad dog were liable to such a disease, the apprehension of it never dwelt

on his mind, or scarcely ever occurred to him after the day on which he was bitten.

He continued in his usual health till the 4th inst. seventeen days after the bite, when he found himself dull, heavy and listless, with loss of appetite, and frequent apprehension that dogs, cats, and jackalls were about to seize upon him. He also felt a pricking sensation in the part bitten. When his mother-in-law brought him his breakfast, he was afraid to eat it. He continued his business of taking water from the tank to the house till about noon of that day, after which he could not bear to look on, or to touch the water, being constantly harrassed, whenever he attempted to do so, with the horrible appearance of different animals ready to devour him. He now, for the first time, thought of the disease arising from the bite of a mad dog, was convinced that was the cause of his present distress, and fully believed he would die of it. He ate no supper, nor drank any water, that night, in consequence of the horrible phantoms that incessantly haunted his imagination. In the morning, all his horrors were increased, the spasms came on, accompanied by anxiety, oppression, and pain about the præcordia and stomach; and those about him say that he continued to get worse in every respect, until he arrived at the hospital in the state already described. He does not himself distinctly remember any thing that happened during the whole day. He has some faint recollection of his being at his own house; but how he got there—when he left it—or by what means he was brought to the hospital, he does not at all know. The first thing he can recal to his mind is drinking the sherbet—and he says he has had his senses perfectly since that time—and that all his fears then left him, and have not since returned. This, however, is not entirely correct, as he acknowledges that he does not recollect the second bleeding, which shows that the disease had then so far returned as again to disorder his mental faculties.

During the day he complained of a severe head-ache, which was relieved by leeches at the temples. On Thursday, the third day, he was distressed by quantities of dark green bile which he passed up and downwards; pulse 110. A pint of camomile infusion brought off much bile. At eleven he took eight grains of calomel: and at half-past twelve, half a dram each of jalap and magnesia: he was much relieved by senna, manna, and cream of tartar. On Saturday the excessive secretion of bile had ceased, and he became clamorous for food. For some evenings after, some heat of skin and acceleration

of pulse were perceptible, but they went off by cold bathing, and opening medicines.

The case which appears to contradict this fortunate and promising one, is given by Mr. Bellington, Assistant Surgeon of the 1st Foot, and dated Trichinopoly, Feb. 26, 1813. On the 23d of that month, he was called on to examine the case of a Serjeant Clarke, aged 39, a tall, robust and resolute man. The circumstances are thus described:—

In attempting to swallow his usual dram, previously to going out yesterday morning, he felt a peculiar undescribable reluctance to the liquid, and could not prevail upon himself to take more than one half of it; again, in attempting to wash his face preparatory to evening parade, the approach of the water threw him into a violent state of agitation, and he was obliged to have it removed. Although now distressed with the most urgent thirst, he cannot be prevailed upon to attempt swallowing any fluid; the approach and even the mention of it, producing violent spasms of the muscles of the neck and throat, which spasms are preceded by a peculiar uneasy sensation about the *scrobiculus cordis*, and a kind of sobbing, or inclination to sigh, attended also with severe pain in the head; his eye-balls appear turgid and a degree of furor is depicted in his countenance; pulse about 110 in the minute, and rather small; heat natural; tongue white and moist; belly regular.

The surgeon, who was acquainted with the cases of Mr. Tyman and Dr. Schoolbred, immediately opened a large orifice in his arm, and took away about forty ounces of blood. The patient complained of excessive languor during the operation, but he did not faint. The pulse was, after the bleeding, at 88. The near approach or agitation of any fluid still produced a recurrence of the spasms; but he could now bear to look upon water if held at a distance. He shewed no reluctance at the light, or at viewing himself in a mirror; the pulse rose to upwards of 110; the turgidity of the eye-balls was diminished. The patient was now visited by some other medical men, and it was determined to try the effect of the bleeding without medicine. The blood was drawn at nine. At eleven he swallowed some water through a tube fixed to an elastic gum-bottle, and expressed great delight in the sensations which it gave to his stomach, but was afraid to take any more; his pulse was at 84. During the next two hours, he had several attacks of the spasms and one particularly violent on seeing a basin of sago which was offered to him. At two the pulse, which in the intervals of the spasms always sunk, was no more

than 74; he had one alvine evacuation, and his skin was covered with a clammy sweat. At four, after seeing a recurrence of the spasms, and the horror with which he rejected liquids, bleeding was tried again: he struggled so much during the operation that the quantity could not be exactly ascertained, but it might be from sixteen to eighteen ounces. The pulse at once fell so low as to be scarcely discernible near the wrist, and towards the close he vomited a quantity of ropy phlegm, mixed with frothy saliva. He continued to struggle violently for some time, then fell quiet for a few minutes, and expired about a quarter before five o'clock. The disease had actually commenced the morning before, as he then felt the first horror of liquids; but he had gone through the duties of orderly serjeant of the company during that day, and though he felt the dislike of water painful in the evening, did not think of applying for assistance till the next day. The Surgeon, therefore, considers that the blood-letting had a timely trial.

During the rapid progress of the disease no source of infection occurred to the recollection of the patient. It was, however immediately after his death remembered by several of his comrades, and particularly by two of them, corporals Henry and Moore, of the same company, that a small dog (which was destroyed as mad about three weeks ago, and which had previously bit two other men of the regiment) was in the habit of licking a small sore on his inner ancle, which is hardly yet cicatrized. The animal was encouraged in this practice by the unfortunate man, under the impression of its being useful to the sore.

The appearance on dissection, about 4 hours after death, differed not materially from what has been observed in former cases: the posterior part of the trachea exhibited marks of inflammation, and the papillæ at the root of the tongue were uncommonly prominent; the œsophagus was laid open through its whole extent and in several places shewed slight marks of inflammation; these marks became more conspicuous towards its termination in the cardia: the inner surface of the stomach was in several places inflamed, and in two or three small spots its inner coat abraded: nothing was contained in it but a small quantity of phlegm; the trachea was laid open, and in the interstices of the cartilaginous rings exhibited a slight inflammatory redness—the heart was quite sound, as were all the abdominal viscera, with the exception of the stomach. The blood taken from his arms exhibited no signs of inflammatory crust, and what was last drawn appeared unusually dark colored.

On these cases the first observation that occurs is, the obvious effect of the bloodletting to diminish the symptoms in both. The admission of air—the endurance of the sight of water—the pleasure felt in swallowing it—the diminished swelling of the eye, and uneasiness of look, are all circumstances equally rare in the history of the disease; and apparently equally attributable to the copious emission of blood. But it was, perhaps, unfortunate that in the latter instance the experiment was made so nakedly. In Dr. Shoolbred's statement, the calomel was tried within three hours after the opening of the vein, and its effect seems to have been produced in copious evacuations, for which the system was prepared and lowered by the loss of blood. The bleeding was only used on the first day, and it is obviously a remedy which must have speedy limits; but the returning uneasiness—the starting—the heat of the skin—and the burning sensation in the region of the abdomen, all which look too like the former symptoms, not to make it probable that they belong to hydrophobia, appear to have owed their removal to the calomel and other evacuating medicines. The case of the serjeant was also the more unfavorable one, and a man who indulged in drinking morning drams, and had a long-standing ulcer, was more likely to suffer by this most violent of spasmodic diseases, than the abstemious and pure-blooded Indian. His disorder was almost too rapid for medicine; it killed him in a day. It would, we may hope, be more accessible in our milder climate, and the process eminently deserves the trial. At all events the melancholy comfort remains to us from the account of the Indian, that in those paroxysms which agonize the bystander for the agonies of the sufferer, he is probably insensible.

INSOLVENT DEBTORS.

AN act for the relief of insolvent debtors has lately passed the British Parliament, which we notice on account of some provisions it contains in favor of morality. While the act is designed to relieve the innocent and unfortunate, it guards against any perversion, which would screen the vicious from punishment. The act was drawn with great care, and has the following provisions among many others:

That attornies, servants, or agents, having embezzled the money of their principals, are not entitled to the benefit of the act, unless the creditors consent, or the insolvents shall have been confined ten years;

That persons obtaining credit by false pretences shall not be benefited, unless the creditors consent, or they have been confined five years;

That persons, who have suffered any bail or surety to be charged on their account; and persons who have lost money by gaming to a certain sum; shall not take the benefit of the act, unless creditors consent, or they have been confined five years;

That persons, who have made a conveyance or transfer of their property, subsequently to their imprisonment, without just cause for so doing, shall take no advantage of this act unless creditors consent; and,

That persons who have been found guilty of seduction, criminal conversation, &c. shall not take any benefit from this act in reference to damages in such suits, unless those who are entitled to the damages consent, or the guilty persons shall have been confined five years.

OBITUARY.

SOME notices of the religious experience of JOSEPH TREAT, jun. of Milford, (Conn.) who died July 7, 1812, aged 34 years.

The following paragraphs are abridged and compiled from an account, which was found among the papers of the deceased, in his own hand writing.

"By the power, goodness and mercy of Almighty God, I live, move, and have my being: And O that I lived more upon him, and rejoiced more in him!

"For the spiritual good of my relations, I would commit to writing the hopes and feelings which I formerly had, together with my present ones.

"I own with shame and self abasement, that I do not live agreeably to my experience and vows; but I hope that a sense of my experience will keep me humble and penitent until the hour of death; when I hope to be exalted above all temptation, sin, trial, trouble, and sorrow.

"It is evident, that every person, who believes in the immortality of the soul, must, unless he is in a state of despair, have some hope of being happy in the life to come.

"I have had three several kinds of hope, at different periods of my life. These I shall describe somewhat particularly.

The first hope, which I had of heaven, I call *vain and destructive*: and the second was no better.

"When I first came to a historical acquaintance with the fall of man, his miserable state by nature, and the fact that a Savior had come into the world to save sinners, supposing myself to be one, and thinking that the Savior came to save me in particular, I was filled with a great degree of self-love, which sometimes rose so high, that I felt as though I could die for him: or, at least, I felt, that, had I been in the place of Peter, I would not have denied Christ as he did. This my first hope was built on *self-love*, and lasted from the time that I was twelve or thirteen years old until I was about seventeen. It then vanished with its love for less trials than Peter had. For at this time I began to have a relish for sinful pleasures, and vain amusements, and recreations, looking on Christians to be hypocrites, believing that ministers of the Gospel preached contradictions, and things which they knew nothing about, and viewing prayer to God to be a burden, and religion a melancholy thing.

"Yet I depended for salvation on the promises which God had made to the saints; and this I did without the exercise either of faith in Christ, or repentance of sin, or disinterested love. I did not consider, nor believe, that the promises made to the saints were made to them in particular; but I thought they were made indiscriminately to sinners, and that if I did but say in words, *Lord have mercy*, it was enough, for I held, that then God was bound to have mercy on me; as he had promised, *seek and ye shall find; knock and it shall be opened*. Thus was I depending on the promises made to the saints, whilst I was defaming true religion, and did not wish for it at all; at least, no otherwise than that I might escape misery. Thus I used to say, *Lord have mercy on me; or Lord save me*. Without evangelical faith, or repentance, my second hope was built on the promises made to the saints, so that if I had died with this hope only, I must have been doomed to eternal perdition.

"Whilst I was in this state, I was much opposed in heart to the doctrines of divine sovereignty and predestination. Neither did I believe, nor feel, the truth of the doctrine of the total depravity of human nature. I thought that I could, at any time, of my own accord, repent and become a Christian.

"During the time that I was the subject of this second hope, I was seeking after happiness, from one object to another, but could not find it: and my conscience

was like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"This hope continued from the time that I was seventeen, till I was nearly one and twenty. Then I providentially went to meeting, though out of curiosity on my part, and heard the Rev. *Lynde Huntington* of Branford preach a sermon from these words; *Quench not the spirit*. To me it appeared, that the preacher told me *all the things that ever I did*; and that I had *quenched the Spirit of God*.

"After meeting was closed, I returned home, and retired to bed: but no sleep could I find. No tongue can describe the tormenting fears which I had of hell. I was convinced, that the sins, which I had committed against a God of justice and holiness, exposed me to be made miserable forever; and that nothing but the brittle thread of life kept me from falling into the lowest pit. I strove with all my might to get rid of these tormenting fears, but all in vain: for the more I resisted these convictions, the stronger they grew; and it appeared to my mind, that I was indeed suspended by the brittle thread of life, which was like a cobweb hanging over eternal burnings, and the more I tried to relieve myself, the more liable I was to fall. Then finding no one to help me, and sensible that I could not help myself, I passed the time in deep distress of mind, on account of sin, and fear of hell; and was almost in despair. I then cried for mercy, not out of love, but of great fear, beseeching God that he would save me; and suddenly as a flash of lightning, in the midst of my fears, Jesus Christ appeared to the view of my mind, *altogether lovely, precious, and desirable, and the chief among ten thousand*. Then for the first time, if ever I truly embraced him, my heart and soul clave unto him; and I promised to be his, and, by his grace assisting me, I solemnly engaged to live better than ever I had done, and to take up my cross and follow him at all times. I cried to God that he would forgive my sins for his name's sake. After I had prayed, and covenanted, my fears were gone, and I took repose in sleep.

"At the time I had these feelings, I did not know what they were; and I kept them to myself for some time, not even imagining there was any thing holy in them: but if ever I was convicted and converted, I believe it was then.

"Some months after this, I felt it to be my duty to make a profession of religion and join the church."

[Mr. T. then states certain scruples, which he had as to the doctrine of election and of the decrees of God; but afterwards his mind became perfectly satisfied

on these points. He soon after made a profession of religion.]

"Desirous of knowing my real state, I examine myself daily whether I have a scriptural understanding of the doctrines of grace, and love the precious Savior of the world with all my heart: The Apostle hath said, *Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, and have not charity,*" which is disinterested love, *I am nothing*: I am not a Christian indeed.

"My third and last hope differs from my first and second. It does not depend on past feelings, or experience, separate from the grace and mercy of God in Christ. I should not know that it was a genuine one, unless it influenced me to a holy conversation and life. What evidence have I that my hope is wrought of God, and that it is a good one? Am I humble, penitent, believing and confiding in Christ? Do I depend on the grace of God, and look to him for assistance in the discharge of duty? Do I find satisfaction in serving the Lord, and am I careful to *keep a conscience void of offence toward God and toward man*. Do I, in the exercise of Gospel faith, give up myself wholly to Christ? Can I feelingly say, *thy will be done*; and am I resigned too in affliction? Do I make the prayer of the Psalmist, *Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting*? Do I love the followers of Christ, and have I holy desires for sinners, that God would awaken and convert them, that their souls may be saved?"

With Mr. Treat the transcriber of the above was personally acquainted for more than seven years, and had a fair opportunity to see the fruit of his religion; and he can testify, that few persons give better evidence of being born again than he gave. He was careful to depart from iniquity, and to adorn the holy religion which he professed. He seemed as if constantly impressed with the solemn injunction *What thy hand findeth to do, do it with thy might*. He had a deep sense of his own unworthiness, and of his vileness before God; and lamented his sins and want of conformity to his Savior. He often expressed a wonder that any person of candor and discernment, who attended to the exercises of his heart and read his Bible with attention, should embrace any sentiments except those which are purely evangelical. The total corruption of the heart; its natural and deeply rooted opposition to the divine law; the absolute necessity of a radical change of its temper

and exercises by the Spirit of God; unconditional reliance on his mercy, and a cordial acceptance of Jesus Christ, the great Mediator, as the only ground of hope and salvation, are doctrines which he embraced with the fullest assurance. On all proper occasions, he defended these doctrines with modesty, and especially in conversation with persons much older than himself; but with unshaken firmness. His belief of the truth, that God maintains an absolute and universal government over all his works, appeared to afford him holy consolation. He would often say, "I rejoice that God has ordered all things concerning me from eternity; and that he eternally purposed for his own glory whatsoever should come to pass."

Nor was he bigoted. He loved all those, by whatever name they were called, who, as he had reason to believe, loved our Lord Jesus Christ in sincerity. The society and fellowship of Christians he highly esteemed, and with them he delighted to go up to the courts of the Lord.

In the exercise of the duties of devotion he was uniform and conscientious; and not unfrequently spent an hour, in the morning, in reading the holy Scriptures and in family prayer. Nor did he omit family prayer at night. He lived near to God in secret; and was often noticed to be, for a few moments, deeply engaged in converse with God; so that he may be said to have *prayed without ceasing*.

To him the Sabbath was a day of holy rest. With heart-felt pleasure he appeared to hail its return. On this day, his mind was especially solemn; and he seemed to spend every hour of it, as though it were the last he had to live. In the sanctuary he manifested such a profound attention and solemnity as seldom failed to excite the attention of the thoughtless and of strangers. For contemplation and prayer he was careful to redeem time; and appeared as if influenced with an awful sense of the immediate presence of the all-seeing God.

He daily manifested a deep concern for the spiritual welfare of mankind. The prosperity of the church of Christ, and the conversion of sinners lay near his heart. In the year 1808, when there was a revival of religion in the place where he lived, he was much engaged to promote the work by his supplications, example, and conversation; though at the same time, he had a humbling and abasing sense of his own sinfulness and guilt before a God of purity. He longed to be free from sin.

He was faithful to warn those of his brethren, who, he thought, did not walk agreeably to their high vocation, and his blameless life, gave a peculiar efficacy to

his warnings and reproofs, which were generally salutary and kindly received.

In his whole deportment, there was a something, which made those who had no religion say, "We believe he is a Christian, and is happy."

During the short sickness which terminated his life, he was wholly deprived of his reason. But from what he said to his wife a short time before his death, there is reason to believe he did not expect to live but a few weeks, and therefore that the summons of death came not before he expected it.

Reader, art thou a Christian indeed, or

art thou deceiving thyself with a false hope, nor knowest what godly sorrow for sin is? Thou art in danger of mistaking conviction for conversion, and of building on the sand. *Some have the form of godliness without the power.* Hast thou given up thyself to Christ, and dost thou rejoice in his government? Dost thou *love God with all thy heart* and keep his commandments? Is Christ precious to thy soul? *If a man thinketh, himself to be something when he is nothing he deceiveth himself.* Oh, examine thy heart, lest thou be deceived with a false hope to thine eternal ruin.

POETRY.

From a poem of considerable length on the death of a sister, (communicated to us some time ago,) we publish the concluding lines.

"WHAT are we? What is life? and what is death?

We look around us, draw our mortal breath,

Catch at the tinsel toys that float in air,

And deem them treasures that we soon shall share.

But vain our toils; the phantoms flit away,
And disappointments ope each new-born day.

Yet still we toil, regardless of our doom,
Till death conducts us to the silent tomb.

Oh, my lov'd sister, I am sick of life;

'Tis fill'd with sorrow, vanity, and strife.

Hope still deludes us, though afflictions wound,

And still we range the same unwearied round.

Our search for happiness in vain we waste;
"Th' immortal bev'rage none but angels taste."

Farewell, dear sister, may affliction prove
The lasting cement of our warmest love."

The following delicate verses appeared in a London paper two or three years ago. We intended to have inserted them earlier in our pages.

THE TWINS.

T WAS Summer, and a Sabbath eve,

And balmy was the air,

I saw a sight which made me grieve

And yet the sight was fair;—

Within a little coffin lay
Two lifeless babes, as sweet as May.

Like waxen dolls that infants dress,

There little bodies were;

A look of placid happiness

Did on each face appear:

And in the coffin, short and wide,

They lay together, side by side.

A rosebud nearly clos'd, I found

Each little hand within,

And many a pink was strow'd around,

With sprigs of jessamine;

And yet the flow'rs that round them lay,

Were not to me more fair than they.

Their mother as a lily pale,

Sat by them on a bed—

And bending o'er them told her tale,

And many a tear she shed;

Yet oft she cried, amidst her pain,

"My babes and I shall meet again."

TO CORRESPONDENTS.

THE expediency of publishing the communication of E. S. still remaining on our files, is so far doubtful that we decline inserting it.

Memoirs of the Hon. SAMUEL OSGOOD, and Mr. JONATHAN SEWALL BUCK, will be published in our next.

No. VII on *Intemperance* is ready for the press.

A paper on *The Duty of Admonition* will soon appear.